

F

909

.K39













THE PLAN BOOK SERIES

A LITTLE JOURNEY

TO

ALASKA

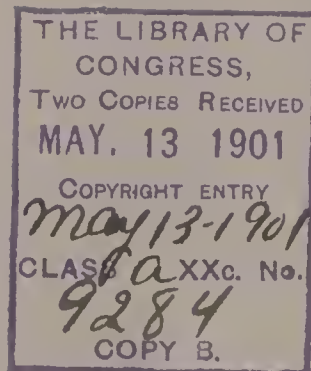
FOR INTERMEDIATE AND UPPER  
GRADES

BY  
Mrs. Edith (Kingman) Kerner  
MARIAN M. GEORGE

CHICAGO

A. FLANAGAN COMPANY

F909  
.K39



COPYRIGHT, 1901,  
By A. FLANAGAN COMPANY

5-14589 rec'd



# A Little Journey to Alaska.

---

Our really begins to seem like a "life on the ocean wave," doesn't it? What long and delightful voyages we have had! Instead of going to sea for a rest, as most people do, we really have had to leave the ocean for a change. What a happy voyage that was across the Pacific to Hawaii, and then to the Philippines and wonderful Japan and China! But do you remember how sick we all were when we crossed that choppy China Sea, and how, at first, we wished we were at home, and then we didn't care whether we ever lived to get home? Now, being well rested, we may have forgotten all that. But, wouldn't it be more than delightful to have a long ocean voyage, if we knew that every day on the steamer would be one of pleasure, and that no horrid sea-sickness would ever keep us in our cabins, and make us long for home? Then, let us pack our grips and start for that most wonderful of all our possessions, Alaska.

You don't want to go because it is so cold! Nonsense, let us take with us warm clothing, and we will probably be very comfortable, for Alaska is a big country, and we can see many of the wonderful things there without going to the coldest parts.

Where is there another country in which we can see glaciers, icebergs, volcanoes, reindeer, sea-lions, seals,



Copyright by Pillsbury & Cleveland.

THE FOSTER GLACIER.

Courtesy of The Ladies' Home Journal.

(Which Descends to the Sea at the Head of Taku Inlet—not far from Juneau.)

sea-otters, whales, brown, black and polar bears, gold and silver mines, Eskimos and totem poles?

Let us not delay, but make our preparations and start this month, as April is the opening of the season for tourists' trips to the north.

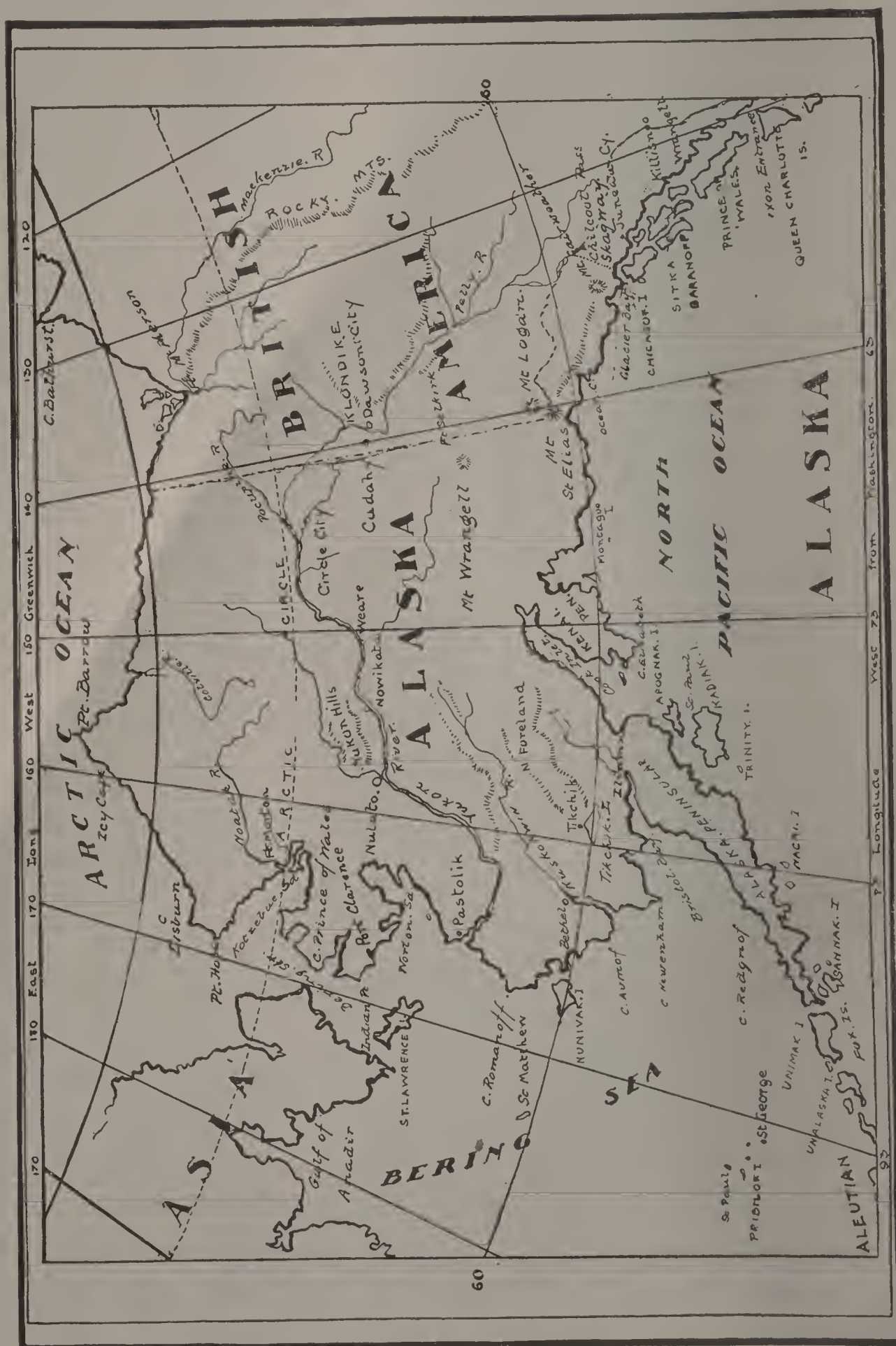
This little journey will be very unlike any we have taken. On every previous ocean voyage there have been many days when we could see no land, but on this trip, every hour will be full of interest. We will enjoy a constant change of scenery, people, and animal life.

While we are making our preparations, let us take our maps, guide books and histories and learn all that we can of Alaska, for the more we know about the country, the more pleasure our visit will give us.

#### LOCATION, SIZE, AND SURFACE.

Look on your map of North America and you will see Alaska at the extreme northwestern point. It extends from Point Barrow on the north to Dixon Entrance on the south. The cold Arctic Ocean borders it on the north and the broad Pacific Ocean on the west. See what a long broken coast line it has. It has a great many small islands and some large ones bordering it. The southeastern part is made up almost entirely of a great chain of islands. The southwestern part reaches out into the ocean for a great distance. It is like a long arm, and is called a peninsula. It ends in a line of rocky islands, becoming smaller and smaller, until at the extreme point they are very tiny. There are a great many places along the coast where the water reaches up into the land. These are called bays.

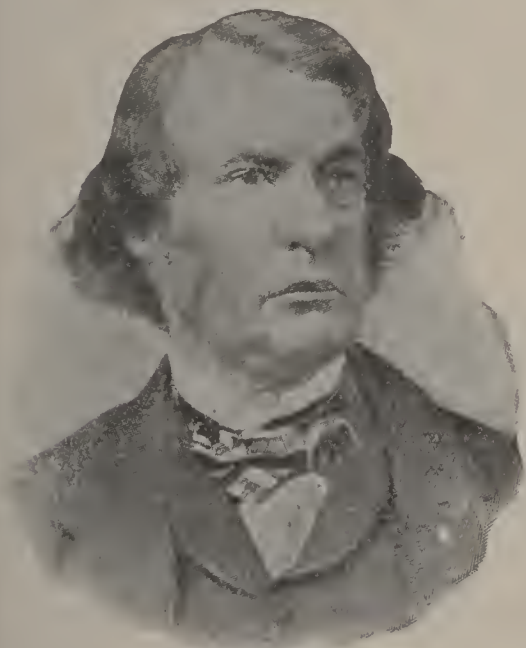




Alaska is a long ways from the United States, but very near to Russia. Only a narrow strip of water called Behring Strait separates it from Russia, which is a part of Asia.

Alaska is a great country, as you will see. It is over 1000 miles long, more than 700 miles wide, and has an area of 577,390 square miles. It is almost one-sixth as large as the United States and about seven-ninths as large as Mexico. Take your maps, compare them, and see for yourselves.

The name Alaska means "great country" and comes from an Indian one, Alakshak. Don't you think it is a very appropriate name? A famous American, Mr.



CHARLES SUMNER.



W. H. SEWARD.

Charles Sumner, had the honor of naming it, because he said a great deal to influence people to think of it as an important country.

Let us look at our relief maps and learn about the surface of the land we are about to visit. It is what is called a plateau, that is, a high or elevated table



land or flat country with many mountains reaching still higher.

The Cascade Range, which we see in the United States and Canada, extends along the coast of Alaska from the most southern point to the end of the long narrow peninsula. The slopes of many of the mountains are covered with immense glaciers. These are rivers of ice which flow slowly down the mountain side and plunge into the sea in the form of great icebergs as large or larger than a school house. We shall see these wonderful rivers of ice when we get to the far north.

Many of the mountains are volcanoes, always burning, but some are so quiet that the fires inside seem to have gone out. We shall see the greatest numbers of these burning mountains on that long, narrow peninsula which points out into the Pacific Ocean. Sometimes in this chain of islands, which is called the Aleutian, one volcano will form an entire island, while others slope to the sea with quite a bit of level country between.

What is that great river coming from the Rocky mountains in Canada, and flowing clear across Alaska into Behring Sea? It is the Yukon, one of the greatest rivers in North America. Our geographies tell us that it drains all of the great interior of Alaska, and that it is 2040 miles long. Wouldn't you like to float down its whole length on a raft as Lieut. Schwatka did a few years ago? Perhaps when we get there we may have a ride on the river, but we will probably have to ride on a steam boat. At any rate we must see this great river and learn all we can about it, for it has been but a few years since it was explored.

We now know something of the geography of this far away country which we will visit. It must be an interesting country, for hundreds of travelers go there every year. We eagerly get our histories and read everything we can find about the people, the climate and the products.

### HISTORY OF ALASKA.

In studying the map of the United States, have you ever wondered why the map of Alaska was in one corner? It is placed there because it is a part of our country. How did we get possession of it? We bought it and paid \$7,200,000 for it.

Why should we buy a country so far away? Because it is a country of untold wealth. There is a great deal of money to be made there from the fur of seals and other animals, from the salmon which is canned and shipped to us, from the codfish, the whales, and gold mines.

If we think that our country paid a great deal of money for it, what do we think when we read that our government has already received over \$84,000,000.00 from the industries of the country? We decide unanimously that it was a pretty good investment. Yet, in 1867, when the purchase was made, many people in our states said that it was too much to pay. If we can do a little sum in arithmetic, we will find that Alaska did not cost our country quite two cents for one acre. That is a very small price compared with the cost of land about our homes.

Now, has any one found out from what country we bought Alaska? It was Russia who sold it to us.

Look on the map and you will see some queer old names of places. These, such as Baranoff, are Russian names, and sound very unlike ours.

Many people who still thought that our government was extravagant called it "Seward's Ice Box." They did that because they did not believe in its great wealth and thought it was so cold that nothing good could ever come from there. When we get there we may be surprised to find it much less cold than we thought.

Mr. William H. Seward was at the time of the purchase our Secretary of State and lived at the capital, Washington, as all of the presidents' cabinets do. He was the means of getting our country to buy Alaska, and he kept persevering and talking about it until it was done. So the people made fun of him and nicknamed the country, but everyone now thinks he was a very wise man, and honors his memory because the buying of Alaska has been a very profitable investment for our country.

Don't you wish you could have been in Alaska when they had the great ceremony of Russia giving up the country to the United States? It was a day of excitement, and happened on October 18, 1867. There was a Russian flag floating from a flag staff on the old castle in Sitka. Look in your dictionaries and see the eagles on the yellow flag of the Czar, and find Sitka on your maps, for that is the first place to which we are going in Alaska.

There were United States soldiers and Russian soldiers lined up all about the castle. Three of our best warships lay in the harbor. The masts were gay with



our national colors. There were speeches, marching, and firing of salutes. When the ceremony was over and the land was actually ours, the Stars and Stripes were hoisted to the top of the flag staff, and our ships thundered a salute with their great guns.

The officers of the Russian government felt very badly when their flag was pulled down and ours was run up; but the Americans who were there treated them very courteously, and in return they felt very kindly toward us.

Now that we know something of the history of the country, we must inquire about the climate, for, in making our preparations for the trip, we must know how to dress ourselves comfortably and properly.

#### CLIMATE.

We must not think of Alaska as a cold, bleak country, where plants, animals and people cannot live.

A traveler, whose home is in Boston, but who spent a winter in Alaska, says that Sitka has a milder climate in winter than Boston. Such a statement would surprise most people, but, when we crossed the Pacific Ocean to the Philippines, we noticed a great warm river in the ocean called the Japan Current. This flows in a circle rather near to the western coast of North America, and makes a great difference in the climate as far north as the Yukon River. The coast of Alaska would probably be very cold were it not for this, but on account of its influence, people may live in these regions in comfort. When we visit there, the effect of this on the plant life will give us many surprises.

Instead of seeing a cold, frozen country, we shall see the coast all along our course green with vegeta-

tion. True, we shall also see snow, and the glaciers pouring their volumes of ice into the ocean.

There is much rain in Alaska, especially along the coast. We would hardly know what to make of a rain that lasts for days, and sometimes for two and three weeks at a time, but their rains are warm and soft, and are less disagreeable.

In the interior the air is drier and they do not have so much rain; but, when it does come down, the fierce thunder and lightning which often goes with it is terrible.

The greater part of Alaska is very cold—that is in the northern part and in the vast interior, although in the latter the climate varies so much that often the summer heat is intense. We would probably think so if we could see the swarms of huge mosquitoes which flourish there in that season.

Instead of the seasons gradually changing, as they do here, the cold winter follows quickly after summer.

The very pleasantest time of the year is June and July. Then the sun shines most in the long days of summer, which only lasts four months.

The eight months of winter which follow do not have the long daylight that we have, and for seventy days they have no daylight at all except a glow in the sky. Such an appearance in the heavens is called the “northern lights.”

It is well that we know something of the climate before we start, for we will need to take our rain coats, umbrellas, and warm clothing for the cold, damp nights. A heavy steamer rug will be very necessary for our comfort on deck.



## THE OVERLAND TRIP.

Seattle being the port from which we start on our sea voyage, let us take our maps and select our route to the coast.

As Chicago is a convenient starting place, we notice the lines connecting it with Seattle. Let us go by the Chicago, Milwaukee and St. Paul to Minneapolis and the Great Northern from Minneapolis to Seattle, for these lines are known for their safety and prompt service.

We board the handsome vestibuled train standing in the depot ready for the trip across America. We find the train to be a fine example of comfort, convenience and luxury.

The library is particularly attractive, for here may be found all of the latest magazines, daily papers, and



MINNEHAHA FALLS.  
(Between St. Paul and Minneapolis.)

about two hundred well selected books. Writing desks and tables stand invitingly about, and the massive plate glass windows furnish the pleasure of all the passing scenery. It is a luxuriously furnished car.

The elegant coach in which we are comfortably settled, is beautiful in design and coloring, and has every convenience for the promise of a most delightful overland trip.

One day out from Chicago, and we are rushing into St. Paul, onward in plain sight of the Falls of St. Anthony, and the largest flouring mills in the world. Now we are getting our first glimpse of the Mississippi River, and crossing it, steam into Minneapolis. Onward we go, leaving Minnesota behind, and entering the land of the Dakotas.

The Great Northern is taking us through a country of magnificent scenery. We cross no deserts or sandy wastes. In turn we will follow the three great rivers of our continent, the Mississippi, the Missouri and the Columbia. In fact we are crossing, in the most luxurious manner, the most beautiful country between the Great Lakes and Puget Sound.

Still westward, climbing the Rocky Mountains in Montana in full view of imposing scenery. The track on ledges of solid rock winds around huge peaks with startling suddenness.

We have but to cross the state of Washington and our overland journey will be ended. Far below we can see the beautiful blue Columbia River, hazy and dim from our height. To get to the plain below we descend in great horse shoe curves, swinging across one steel trestle after another. Finally the river is reached.



SNOWQUALMIE FALLS IN WASHINGTON.





A LOGGING TEAM.

What are those immense rafts coming down the stream? We look again and see that they are vast logs making their way to saw mills.

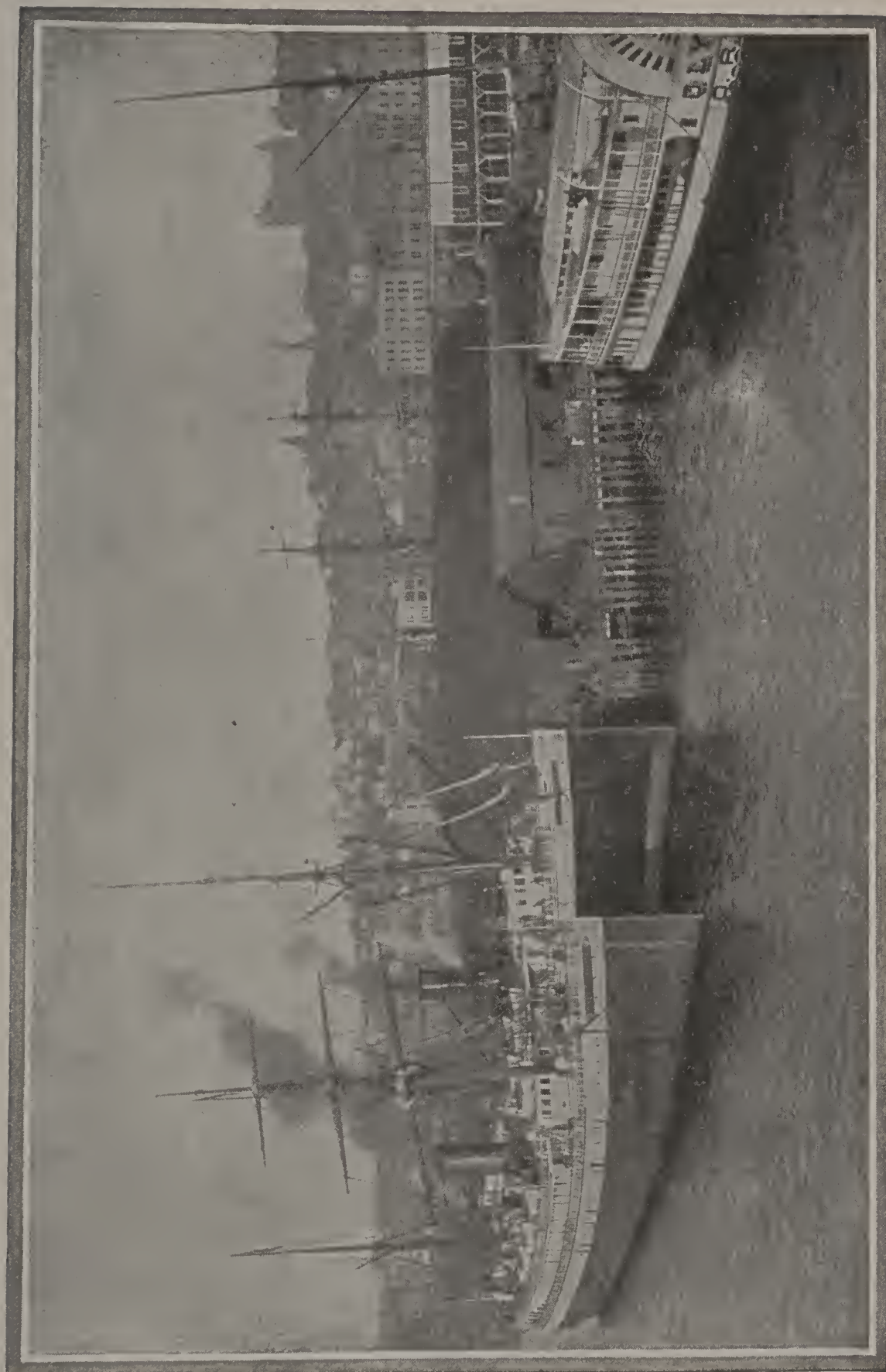
In Washington we see everywhere evidences of the lumber industry. Giant firs and cedars keep the numerous shingle and saw mills busy.

Now we steam into Seattle and at once seek our boat to get settled for the long voyage. But let us keep our eyes open and see what we can of this busy city from our carriage window.

Seattle seems to be a hustling western city. Every person walks with a quick step, going about his business. As we ride along we see rows of fine, modern business blocks lining the streets. Someone tells us it is called the "Queen City of the West."

Seattle is located on Puget Sound. It is called a sound because its waters are shallower than the ocean and their depth can be quite easily told with a sounding line. The Sound is so nearly surrounded by land that it is called "land-locked," and this is what makes it such a fine harbor. The waves of the ocean cannot rush in and make it rough.

The harbor is full of ships, some unloading, some coming slowly in. See that great ship being piled full of lumber to be shipped to some foreign country. There is one unloading tons and tons of coal. Here



HARBOR OF SEATTLE.



is a ship which is going to swing up to the wharf. It must be a freight ship, for we can see boxes and boxes piled high. What is in them? Let us look closer. They are all marked "Alaska Salmon." The hold of the ship contains more boxes and barrels. Safely stowed away from dampness are hundreds of furs packed in salt to be preserved till they reach the end of their journey. At Seattle they will be unloaded, shipped to New York and then to London to be prepared, dyed and ready to be made into cloaks and other garments. These furs, too, have come from Alaska, and if we could open the barrels we would find seal, otter, fox, mink, bear, and beaver furs. The ship has also a quantity of whalebone on board.

Here comes a boat loaded with passengers on deck ready to land the first moment the gang plank is lowered. Let us look at their faces and see what we can tell of them. Some look very happy and eager. Probably they are returning from the gold fields with precious nuggets, or perhaps bags of gold dust they have washed from the beach or the rivers. Some are returning with fortunes. Some have a look of disappointment. They, too, may have been to Alaska in search of gold, and were not so fortunate. The gold is there, but many men have spent all they had and then found nothing.

#### THE VOYAGE.

Suddenly there is a long blow of the whistle and we hurry on board. The whistle sounds again, the ropes are cast off, the gang plank is pulled in and we are sailing up the waters of the Sound.

After a short run we put into Port Townsend. Our

captain reports his passengers and cargo to the government officials. He gets his "clearing papers" or permission to leave the port, and now we are really and truly off for Alaska.

To go to Alaska we do not go out upon the broad ocean at all, that is if we go to the places tourists usually do. The first city we intend to visit is the old capital, Sitka. Tracing the route of the northern steamers, we see that all the way, our ship steams between the coast and the islands that border it. That is the reason travelers to Sitka are never seasick. The big waves of the ocean are kept out, and the narrow passages of water on which our voyage is made are, with one or two exceptions, very quiet. About half way to Sitka is a passage called Seymour Narrows, where the tides come in at both ends and meet. At high tide the current is very strong, and the captain has to be very watchful and enter when the tide is going out, or his ship will be caught in the whirling waters and wrecked.

Ships do not go direct to Sitka, but by way of Juneau and Skagway, two important cities to be visited later on. This takes us quite a ways north of Sitka, and the ship has to turn back and go around the southern point of Baranoff Island, on which Sitka is located, before reaching the port.

Our course takes us past some of the most magnificent scenery in the world. We see high snow-capped mountains, waterfalls, and glaciers. The views are wild and picturesque. We see several Indian villages. As we go farther north, the days get longer, and the nights shorter. At nine o'clock without lights we can see quite easily to read.



ALASKA'S CAPITAL.

(The Old Russian Settlement at Sitka.)

Photograph by W. H. Partridge. Published by courtesy of the *Ladies Home Journal*.  
Copyright 1901 by the Curtis Publishing Company.

After a voyage of over 1300 miles we sail into one of the prettiest bays to be seen on this or any other continent. The loud whistle of our steamer has told of our coming long before we reach the wharf, and the welcome tidings of "steamer day" is brought to the inhabitants of the old town, all of which seem to be down to the shore to greet us. All are eager for news from home, as they call the United States, and wait anxiously for their letters.

## SITKA.

Many Indians are standing about the wharf, and as they have a large settlement here, they have wandered down to the boat to satisfy their curiosity.

We have but a day to spend in Sitka, as there is no provision in the town for large parties of tourists. We leave our baggage on the boat, and start out for a day of sight seeing.





GREEK CHURCH.  
AUK INDIAN GRAVES.

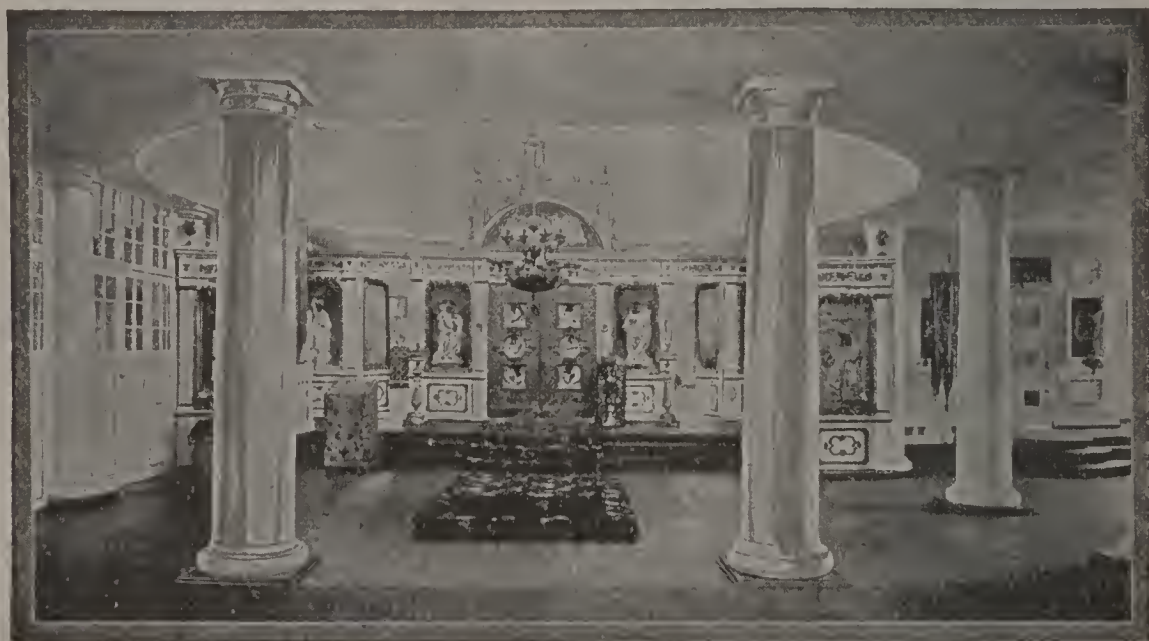
INDIANS.

TOTEMS.

Lincoln, the one street of Sitka, leads from the wharf into the town. At the head of the street, and but a short distance away, is the famous old Greek church. It is the most prominent building in the town and we make our first visit there.

The great blue dome, and peculiar spire shaped like a slender bulb, can be seen from all parts of the town, and from the bay as the boat comes in.

It is a wooden building one story high. The outside is plain, but the inside is very costly and beautiful. It was built in the old days of the Russian government, as all



INTERIOR OF GREEK CHURCH.

of that nationality who were here worshipped in this quaint little building. The Russians who are still here, and many of the Indians, attend this church. It contains many beautiful Bible pictures, framed in massive gold and silver. The altar decorations are very costly, and bright with gold trimmings.

The chime of bells which calls to service is a welcome sound in the quiet, sleepy old town.

Let us now go and visit the ruins of the old castle.



From there we can see over the whole town and off into the bay. We understand from the location why the Russian governors chose this site for their castle long years ago. It was called Baranoff Castle in honor of one of the first governors. It was built in 1813 of huge logs, and furnished with beautiful things brought from Russia. It must have been of great historical interest, for in 1892 our government paid \$11,000 to have it repaired. Very soon afterward it caught fire and was partially destroyed.

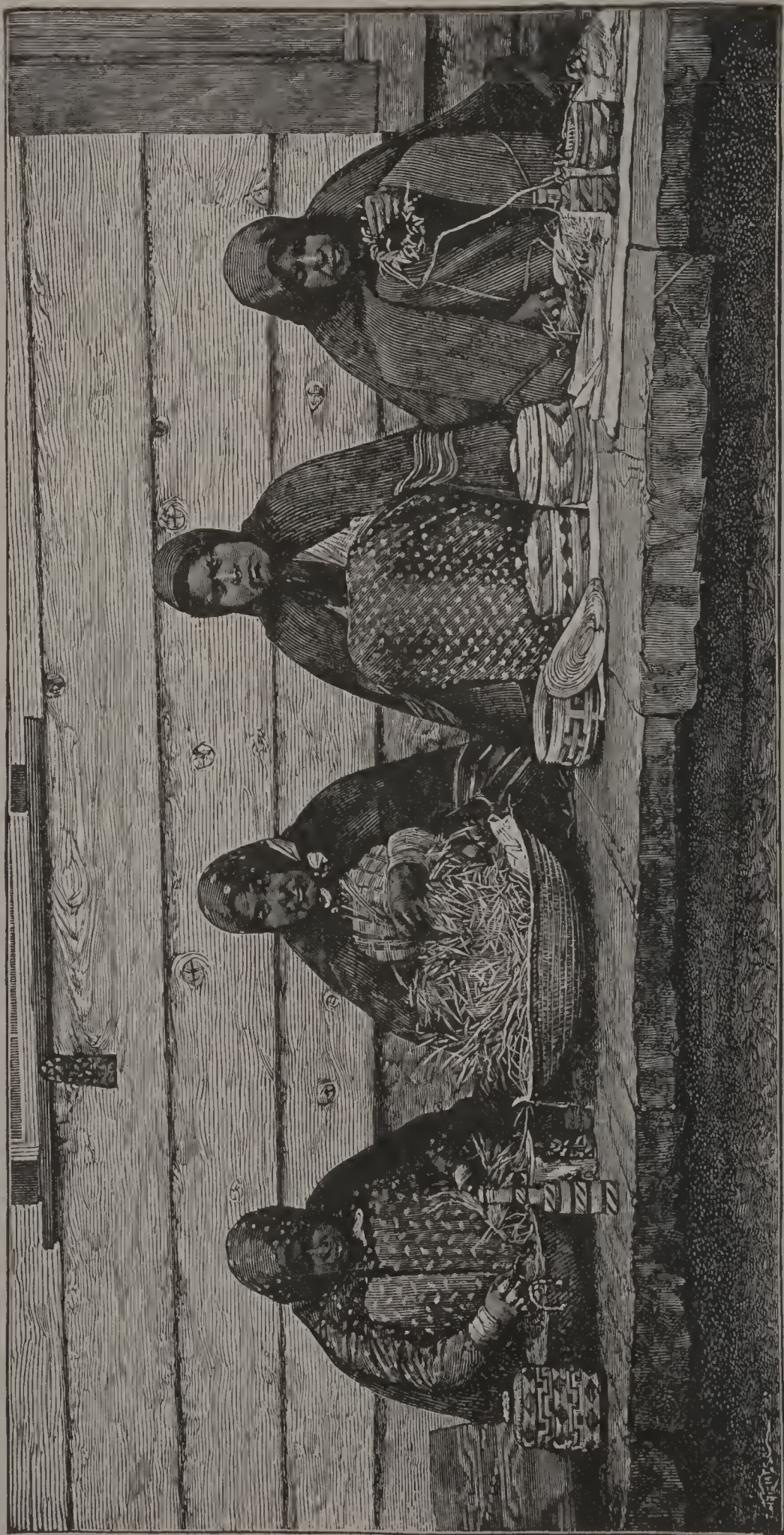
It was the scene of many gay parties in the old Russian days, and many stories are told of the festivities there. The Russian officers also had a great deal of company and gave many banquets in the immense dining room, which extended the whole length of the mansion.

Although Sitka has been the capital of Alaska for many years, it has been decided to move the seat of government to Juneau as soon as suitable buildings can be erected. The city of Juneau has direct communication with all of the industries of the country. It is easy to reach by steamer and is close to the mining districts of the interior.

The population of Sitka consists of Americans and a tribe of Indians called Thlinkets, or, as they prefer to be called, Alaskans. There are now about two hundred of the white population, and over a thousand Indians.

We find all nations represented among the white population, but most of the people are Americans. They live in rather small but comfortable houses, very plainly built, but patterned after their former homes in the United States. They are people of culture





INDIAN MERCHANTS.



and refinement, and have had all of the best advantages of education and travel. Some have come to Alaska to fill government positions, some for commercial and trading purposes, and some through large mining interests. They like the country so well that they have decided to make their homes here always. They have taken with them fine libraries, handsome furniture, and dainty bric-a-brac, and their homes have an air of luxury which we are surprised to find. Their cordiality is charming, and the hospitality of many of their cozy homes is enjoyed by us in our short visit.

The Indians of Sitka live to the west of the town. They come over to the white settlement to church, to school, and to sell the fancy articles which they make, such as hammered silverware, basket work and curios. With their money they make purchases of clothing, groceries, and—molasses. Wouldn't it seem queer if, at our homes, we had to get permission from an officer before we could buy molasses? Yet, that is what the Indians of Sitka have to do, and they are then allowed to get only a small quantity. If they could get all of the molasses they wanted, they would get drunk. "Drunk on molasses!" you exclaim. Yes, they mix it with water and some other ingredients, and let it ferment. It makes the vilest drink you can imagine. They think it is delicious and call it "hoochinoo." We overheard one old Indian say to the merchant. "Plenty molasses, plenty hoochinoo, plenty drunk; no molasses, no hoochinoo, no drunk."

We are sorry to say that they have learned this terrible habit from unscrupulous traders among the





INDIAN CHIEF.

whites. Our government is very strict, and tries to keep liquor entirely out of their reach. It makes them like madmen to get a drink. The women are as bad in this respect as the men, and if liquor was at hand they would pay any price to get it.

Here is a party of Indians who are leaving the store. They have finished their trading and are returning to their vil-

lage. Let us follow them to their homes, which are in what is termed "the ranche."

What are those queer-looking objects looming up in front of some of the houses? They look like great, thick telephone poles, only not so tall. They are curiously carved from bottom to top. Let us get close to them and examine the carving.





TOTEM POLES, ALASKA.



Perhaps we can find out about them from that wrinkled faced old Thlinket sitting near them. We ask her, and she says "Totems! Totems!"

We learn from her that many years ago every Indian family who had any wealth had one of these in front of his door. The more riches he owned the higher he erected his totem. Then, too, the carvings tell the



ALASKA INDIANS.



history of the family. They had as great a pride in the totems as some people do in their coat-of-arms or crests.

The carving cannot be called anything but grotesque. Sometimes these figures are persons, animals or footprints. They are always topped by a huge figure of an animal or of a person's head. If a head, it may be covered by a hat, so old-fashioned in shape as to have been worn about four hundred years ago. The eyes glare savagely at us, but they cannot hurt us.

Some of the Indians spend much of their time in the winter carving small totem poles to sell to tourists during the summer season. They would not part with those in front of their doors. They are no more willing to do that than we are to part with a precious family heirloom. But the custom of totems is passing away with the growing up of the young people, who want to do things like the Americans in every way.

The finest totem poles in Alaska are not here in Sitka, but at old Fort Wrangell, which we passed on our voyage. If we keep a close watch, on our return voyage we may see them from the boat.

Their homes are ordinary frame houses one and two stories in height, facing the street, and put up with regularity. These houses are homely, but they are comfortable, and most of them well furnished. They have tables, chairs, bedroom sets, lamps and mirrors. They have bought these from naval officers or government officials, who, on going away, sold their household goods. One of the Indians owns the finest sideboard in Sitka. His family use it for a cupboard and clothes press.

We find most of the houses partitioned off into rooms, but when the missionaries first went there scarcely any family had more than one room.

Their houses are all white-washed outside and inside for the sake of cleanliness. At first, the government officials had to force the Indians to do this, by fining them if they did not. An Indian thinks a fine is a most terrible punishment. He doesn't mind being locked up, but he does hate to part with his money.

The Alaskan Indians are not noted for their natural cleanliness, but their condition is continually improving. This has been brought about by the tidy habits the children have formed in school. We will visit the mission schools when we return to the other part of the town, for, you remember, they are located down by the beach on that pretty road.

The Indians dress "United States fashion," as they call it. In every thing they want to pattern after our country. It has been a great help to their condition that they have such a pride.

Formerly they dressed in blankets. Some of the wealthiest wore beautiful blankets, for which they often traded articles which to them were worth large sums. They still own blankets, but use them in ornamentation rather than as necessary clothing.

The beautiful blankets are the Chilkat, made by a tribe by that name. These Indians live some distance farther north. They are the weavers of Alaska. The blankets which they make are from the wool of mountain goats. They dye the wool brilliant colors and weave them into fancy designs. The borders are rich and heavy and finished on one side by a deep fringe almost as wide as the blanket itself.

These they still wear at all public ceremonies, and feel very aristocratic in their handsome costumes. When we try to buy one and find that many of them bring \$100, we do not wonder that they are proud of them.

The pride in blankets is peculiar, not only to the Sitkans, but to all of the Indian tribes of Alaska, except the Eskimo of the far north. We will visit him later and see also how he lives and dresses.

The Alaskan Indians marry now the same as all other civilized people do. The missionary often performs the ceremony. Sometimes it is the Russian priest.

The young people who have had a good chance in the mission schools, make very happy homes, and take with them customs which help to improve the habits of their parents.

Formerly, marriage was looked upon as a trade, and the trade was nearly always made with blankets. Sometimes the bridegroom had to give as many as a hundred blankets to get his bride. Then the father of the bride was required to give in return to the family of the bridegroom, a present worth at least half as much as the blankets.

The girl had to remain in seclusion for months before her marriage, often fasting for several days at a time. During this long period she always worked industriously making baskets, blankets, or bead moccasins.

At the ceremony the relatives and friends assembled. The bride was dressed in a gay blanket. The ceremony consisted of presents, a feast, and speech making, but you must remember that the bridegroom was



not there. After the guests were all gone, he was sent for. He came, and was always dressed in his oldest blanket. His bride then presented him with a handsome new one. He smoked for ten minutes in silence, and then the couple left for their new home.

The Alaskan Indian women have always been treated with much more kindness than those of any of the other native tribes. They are shown no special affection, but a great deal of respect. The women are consulted in business, and many of them take care of the money for the family.

They are said to be very shrewd in making trades, and when much is at stake, the men generally leave the women to finish the bargains.

These Indians are a social people, and in the course of our walk about their village, they invite us to a dance in the evening. This promises to be something unusual, and with much anticipation we accept.

Probably nowhere in our travels will we see such absurd performances. Their manner of dancing differs from that of any we have ever seen. As a rule they plant their feet firmly on the floor, and with their knees slightly bent, sway about in a ridiculous way. Once in a while they bound forward or turn with a sudden jerk. The men are much more violent in their movements than the women.

The part which attracts us most is their dress. Their handsomest blankets are worn. This gives us an opportunity to see some of those famous and costly Chilkat blankets. They also adorn their heads with queer looking hats. Some of them are cone shaped and made of woven bark and roots. Some of the hats

are trimmed with ermine skins. Some of them wear curiously shaped and painted masks. If they do not wear masks they paint their faces with black and red stripes. Each dancer is dressed as gorgeously as his means will afford. Many carry whistles, rattles or drums, and make all the noise they can. In a Sitkan dance, the more din and uproar, the finer the dance is supposed to be.

If their dances are so amusing, what must their theatres be? Yet, it is said that they get up theatricals of a most entertaining nature. Each one tries to represent himself in dress and actions as a certain character. "The Evil Spirit," "Summer," "Whale Killer," "Halibut," "Bear," or "Mt. St. Elias," are some of the favorite impersonations.

They creep, hop, bend, spin around like a top, or do any movement to represent their part. Each during his performance sings a song. And what wild, weird singing! They start in the highest key they can reach, and drop suddenly to the lowest. It is almost impossible for a white man to learn one of their tunes. Yet they are very fond of music.

The women have a song called "The Berry Pickers." When they are berrying they sing this to scare away the bears. It is a wonder that it doesn't scare all of the game out of the country.

#### CHILD LIFE.

One of the first things we notice in "the ranche" is the large number of happy children playing about.

The little Thlinkets enjoy themselves playing out of doors from morning to night. Rain or shine, it is all

the same. On rainy days they can play in the mud puddles, and on sunny days they can play in the sand.



INDIAN BABIES.  
Pappoose.

The babies are much loved, and tenderly treated. Their little bodies are rubbed and rubbed with oil, and they are wrapped in soft mosses and blankets.

They play about the door step when they are old enough to toddle, fall down and cry, get under people's feet, and eat bread and sugar just the same as



their little white brothers in the other part of the town do.

When they are older they cram their little stomachs with wild berries, which grow here so plentifully. They go down to the beach in their bare feet and wade about, floating little chips for boats and playing "be a fisherman."

Probably the boys don't have any more fun than the girls. The boys play ball and tag, and the girls dress their dolls. They often make their own, and they love them none the less because their heads are made out of smooth pebbles.

They play many very happy games and get much fun out of the guessing ones, of which there are many. We learn one which is called the game of "Ha-goo."

Do you want to know how to play it? You can't play unless you keep a sober face. See if you can do it.

Choose sides and name a leader. Both sides form in line facing each other. The leader goes forward carrying a stick with a bright rag floating from it. A little girl from the opposite side comes to meet him, and carry off the banner. She must keep a sober face, while all on the opposite side laugh, and make faces, and comical speeches. If she smiles, she is "out," and can't play. This is kept up until one only is left. He is the victor, and his side wins the game.

While the children are young they must begin to work, because they expect to have homes of their own and must learn how to provide for their families.

The boys are taught many things in school, but outside they learn to fish and hunt. They learn to skillfully manage a canoe even in the stormiest weather.



INDIAN BOY.

The girls learn how to keep house, and clean and cook the game which their brothers bring home. They pick berries and dry them for winter, and also learn to sew and embroider. When a little girl has learned how to do all of these things well, she has a party. The boys are invited with the girls. The little hostess must cook everything which they have for their feast. After they eat they go down to the beach and have a great frolic. After all, it isn't so bad to be a little Indian boy or girl. Is it?

#### THE MISSION SCHOOLS.

When the Russians owned the country they had schools for the whites, but none for the Indians. After the United States bought Alaska the schools were



forgotten for eleven years. It was through the efforts of the missionaries that they were reopened.

When they first came to Alaska from our country, they found the Indians in a very different condition from which we see them. They had their superstitious belief in the "evil spirit," and such a thing as going to church never entered their heads. They spent their Sundays the same as any other day, in hunting and fishing. Some spent their time carving and some in drinking and rioting. It looked rather hopeless to get such people to church. How do you suppose it was done? By asking them? No. The plan of the missionaries was a beautiful one.

They secured some old Russian barracks. They were nearly falling to pieces, but it was the best they could do. They gathered there one Sabbath morning and began to sing the Moody and Sankey hymns. They had purposely left the door open, and soon the Indians began to gather about. No one noticed them, and so they stole in one by one. They were charmed with the music. In a short time there were one hundred and fifty Indians seated on the floor in front of the singers. What a queer looking congregation they must have been! They were dressed in blankets, and many of their faces were painted black and red.

The missionaries talked to them, but of course they could not have understood a word, if it had not been interpreted for them by a kind Russian. They sang more songs, and then told more Bible stories. The service lasted for hours, and the Indians sat, listening quietly.

These Indians told the others, and the next Sunday



there were many more, but talking was very difficult because the Indians could not understand. The Indians were so interested that they wanted to learn to speak English, and so the first plans were made for a mission school.

When the first school was started, how do you suppose it looked? Do you think it was in a pretty, neat little school house? It was in one room of an old rickety building. Fifty Indian men, women, and children were at the door the first morning, curious and eager to see what would be done.

Let us see how the school room was furnished. There were no desks. Two tables were all that could be supplied. There were twenty benches, a stove, two brooms, one box of chalk, and an old, warped piece of blackboard which a kind priest loaned them.

What did they do for books? Among all the white people there were found only six primers. These six books had to be used for fifty people, but the earnest teacher knew how to manage. He taught them from the old blackboard, and they learned so well that in one month thirteen could read in the primers, and twenty-five knew all of the letters.

The school grew every day and in a short time the teacher had three hundred pupils. Think of one teacher with three hundred pupils! But after a while he had some help and then they learned still faster.

These Indians, many of them grown up men and women, had never been to school before, and they had many bad habits. One of them was—*tardiness*. They would straggle in at all hours in the morning, and the teacher was very much troubled by it. Finally he

broke them of it. How do you suppose he did it? You never can guess, so we must tell you.

The Indians were happier in learning to write than in doing anything else. They could not bear to miss one minute of this delightful lesson. So the teacher had the writing lesson the very first thing in the morning, and you may be sure that the Indians hurried around to be there on time. In this way they were completely broken of the habit.

The most interesting part of their school life was the founding of the industrial schools. The nicest story of all is that these large, white, neatly painted school buildings came about through the children's eagerness to live in a cozy home, and learn from the pretty books.

We must not forget that only a few years ago in "the ranche" the houses were dirty, and many lived in one house, which probably had but one room. The boys thought the old school room so delightful, so neat and attractive, that they begged to stay there all of the time. They did not want to go back to the crowded, noisy homes at night. They said they would take care of themselves, hunt their own food, sleep on the floor in their blankets, and jump about if they were cold. So they were allowed to do so.

The boys kept their promises. They washed in the ocean, and used a piece of tin for a looking glass. They caught salmon enough so it could be packed for winter food. They made little gardens about the school and grew potatoes and cabbages. They also made curios which were sent down to the United States and sold. This money bought them clothes and books.

When the people of our great, rich country realized how these neglected children were trying to help themselves, they sent them money for a school building. They also sent them an organ, a bell, a cook stove, and quite a number of little beds to furnish a dormitory for the boys.

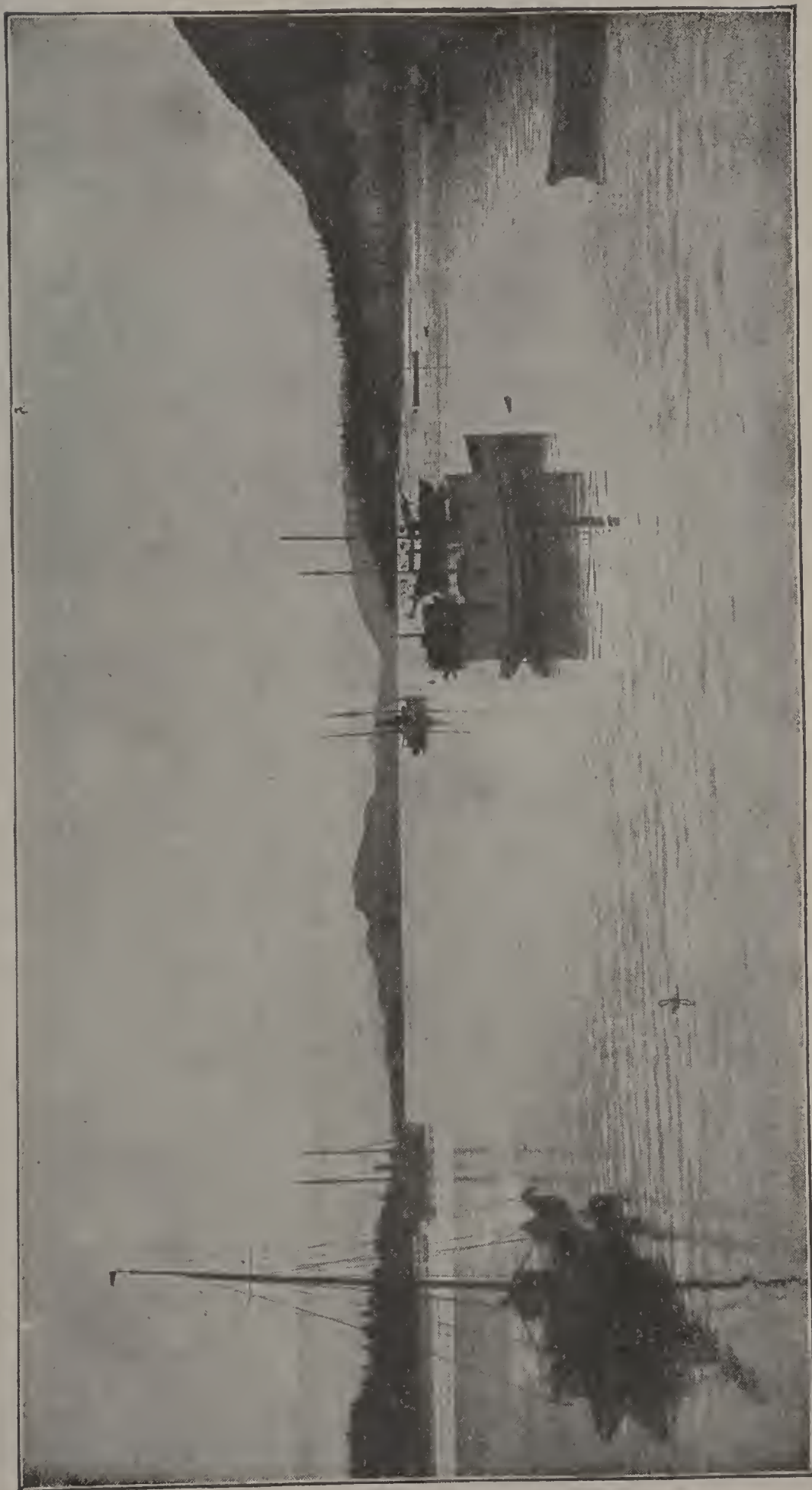
The boys were now perfectly happy; but one day the building caught fire. If we only could have seen them then! They never thought of themselves or their own little belongings, but rushed about trying to save their teacher's things. One boy dashed through the fire crying: "I will save my teacher's furniture if I die in the flames. I am not afraid to die!"

When they could do no more, they stood about and wept. Yes, the grown up Indian men actually cried when they saw the beloved school in ruins.

But now the best thing of all happened to them. The missionaries secured enough money to build a larger, handsomer building than before, and furnish it completely. Since then, more buildings have been put up, a separate one for the girls, and a shop where the boys can learn all of the trades. The girls learn to sew and to keep house, and these children have so much pride in doing things well, that upon leaving school they take all of that beautiful way into their parents' homes, and that is what has made this Indian city known for its thrift and industry.

The Presbyterian Board of Missions has worked faithfully all of these years to help their founder, Dr. Sheldon Jackson, to improve the condition of the natives. They have secured the help of our government, and the school and church advantages are growing better all of the time.





SUNSET AT SITKA, ALASKA.

There are two other large mission schools in Alaska and several smaller ones widely scattered. One at New Metlakahtla, passed on our voyage, and founded by Mr. William Duncan. He went alone, the only white man among them, and taught them in books, and how to live. It is now a fine village of intelligent, industrious natives of the Haida tribe. There is also a large and flourishing mission for the Tinnehs of the interior, at Koserefski, on the Yukon River. This is supported by the Catholic church.

Before leaving the mission grounds, let us step into Jackson Museum, named for the founder of the schools. It is fitted up like the home of a native chief, with a totem pole at the entrance. Inside we see a large collection of interesting specimens. These were collected from all parts of Alaska, and give us a good idea of the products of the country. Many of them were gathered by Dr. Jackson in his travels about all parts of the territory.

We have visited all of the interesting points in Sitka, and have learned much of the people of Alaska, but Sitka is not all of this great country, and we must be moving on to the largest city in Alaska, and its capital, Juneau.

#### JUNEAU, THE LARGEST CITY IN ALASKA.

The trip from Sitka to Juneau is made through narrow, rocky passages, one so dangerous as to be called Peril Strait.

Let us look at our maps. We find Juneau quite a little north and east of Sitka. It is situated on the mainland of North America.

We steam into Juneau, but before we get to the wharf let us notice the situation.



Photograph by W. H. Partridge.

*Copyright by Ladies' Home Journal.*

## A FAMOUS ALASKAN MINING CENTRE—THE TOWN OF JUNEAU.

Tall, dark mountains rise behind it. It seems to snuggle at the base, and the buildings are so thick that they look as though they would be pushed out into the bay.

The whole town apparently is down to meet the boat. "Steamer day" is looked for as eagerly here as in Sitka.

Juneau is quite a city. It has a population of twenty-five hundred people, besides the settlement of Auk Indians on its outskirts.

It is a modern city having fine water works, and electric lights.

Juneau is not so old a town as Sitka, but it has grown fast, because it was, for a time, the place where most of the Klondike miners purchased their supplies. Now there is a town still nearer to the mining district, and Juneau will not continue to grow as fast. But it is a thriving city, and the people all go about with an air of business.



The homes are put up for comfort. They are very plain, and the streets are few.

#### THE AUK INDIANS.

The Indian suburb of Juneau is not reached by a



AUK INDIAN CAMP.

street. If we visit that we will have to go up the bay about one-half mile. Here are some Indian canoes. Let us get in and be rowed to the settlement.

We do not find the Auk Indians as far advanced as those of Sitka. Soap is an unknown thing to them. Instead of it they use oil. Every day they rub on a fresh coat of grease. You can imagine that they are not very attractive.

The most interesting place to visit in their village is the cemetery. Instead of following the custom of the

United States as the Sitkan Indians do, the Auks cremate the bodies of their dead, and place the ashes in small log huts. On each hut is a hideous, carved figure, with glaring eyes and open mouth. (See p. 21.)

It is a good thing that the Auks burn their dead, for on account of their unclean habits, it makes them less liable to disease. When the missionaries can get



SILVER BOW CANON, JUNEAU.

to work among them, we will see a great change in this primitive settlement.

Back to Juneau we are rowed in the canoes, but



before leaving, we follow a wild, picturesque road leading back from the town to the Silver Bow Mines. These mines furnish large quantities of silver.

We have had a glimpse of Juneau, and must hurry on to the next city, which is Skagway. "How do we go?" you ask. Still by boat. "Aren't we ever going by railroad?" There is only one railroad in all Alaska. We shall soon be at Skagway, and then we will know about it.

#### PASSING THE FAMOUS TREADWELL GOLD MINE.

Juneau is left behind. Our boat is headed north for the town of Skagway. As we go around the south point of Douglas Island we can see the buildings of the famous Treadwell gold mines. The reason that we



*Copyright by A. C. Pillsbury.*

*From Ladies' Home Journal, by courtesy of the Publishers.*

VIEW FROM MOUNT DEWEY, SHOWING SKAGWAY AND THE LYNN CANAL.



notice this is because all about the buildings and the sides of the mountains the trees are bleached almost white from the fumes of the smoke rising from the works which are in operation day and night.

The owners of this great gold mine have refused to sell it for \$16,000,000.

It is an easy mine to work. Instead of sinking shafts they tunnel into the side of the mountain.

You must not think that this is the place where all of the miners rushed during the gold fever in Alaska. The land about this mine is all owned, and gold seekers nearly always search for unclaimed spots. Then all of the gold they get from the ground is theirs.

SKAGWAY, THE STARTING POINT FOR THE KLONDIKE.

Sixty miles of sailing northward, and we are at Skagway beach. Let us take our maps and see the location. The city is at the head of Lynn Canal on an inlet called Chilcoot. Across the canal on the opposite side is Chilcat, where the beautiful blankets are made. The town is full of life. The population is four thousand, and all of these people have come here through their interest in the gold fields. We have come by the very route we would if we were seeking our fortunes.

The houses of Skagway have been hurriedly built to accommodate the increasing population.

Hundreds of people are getting their supplies packed ready to leave for the interior. It is only within a year that there was any comfortable way to go. Miners had to hire Indians to carry their belongings over the mountains, either on their backs or on sleds. Sometimes they were too poor to hire them, and had to do it themselves. Terrible storms would sometimes

set in, and they would have to make a hut in the snow and stay for a week, living on dry flour and bacon.

Here is a crowd of men all ready for the journey. Let us get a miner to open his pack so that we may peep in and see the contents.

What a load of provisions! Flour, bacon, baking powder, beans, dried fruit, desiccated vegetables, butter, sugar, condensed milk, tea, coffee, salt, pepper, mustard, matches, cooking utensils, dishes, a sheet iron



YUKONER AND STICK INDIANS PASSING THROUGH CANYON DYEA.

stove, woolen and rubber blankets, oilskin bags, tools for boat building, rubber boots, snow glasses, medicines, and mosquito netting.

Think of packing such a load over the mountains, wading through deep snow, in the face of cold and storms.



### THE FIRST AND ONLY RAILROAD IN ALASKA.

On account of these hardships, recently a railroad has been completed, which makes it easier to make the journey.

We are surprised to learn that this railroad is only one hundred and eleven miles long, and the only one in Alaska. It is called the White Pass and Yukon Railroad, and extends from Skagway on the coast, back to White Horse. From there the gold seekers go by several rivers and small lakes to the Klondike region, which is in the far north. It is a difficult journey to take, even with the advantage of the new railroad over Chilcoot Pass.

### THE KLONDIKE GOLD REGION.

Let us again take our maps and find just where the rich gold fields of the Klondike are located. First find the great Yukon River just over the boundary of Alaska in Canada. Look where the line  $64^{\circ}$  north latitude crosses  $140^{\circ}$  west longitude. It is about here that the Klondike River joins the Yukon, and along that river and in the mountains are the Klondike gold fields.

Dawson City, of which so much was written in the papers, is at the mouth of the river. It sprung up like a mushroom in 1897, when gold seekers began to rush to the north.

The mining of the Klondike is placer mining. Do you know what that is? A miner takes his pick, shovel and pan and goes, sometimes all alone, digging and picking in the creeks and rivers. He lifts up a pan of sand and looks anxiously for the glistening

grains of gold. He rinses and rinses the sand. By skillful dipping he finally gets all of the sand out and has only the gold in the bottom of the pan. Sometimes he will find flakes as big as a pumpkin seed. Such are worth from three to ten dollars apiece. Sometimes he is disappointed and gets nothing. It is a hard life, even if one makes a fortune. Don't you think so?



*Copyright by Curtis Publishing Co.*

*Published by permission from Ladies' Home Journal.*

MILES CANON, NORTHWEST TERRITORY, ON THE WAY TO THE KLONDIKE.  
(Photograph by V. Cleveland.)

At Dawson City we overlook the waters of the Yukon where the Klondike River joins it. The Yukon is now used for carrying freight, ore, and passengers, such as want to get back by way of the Pacific Ocean,





*Copyright by Pittsberry & Cleveland.*

*Published by courtesy of Ladies' Home Journal.*

THE MUIR GLACIER, A RIVER OF ICE OVER A MILE WIDE AND NEARLY A THOUSAND FEET DEEP.

or who want to go still farther north. This river is the only means of travel from the interior to the Behring Sea coast, but it is too early in the season for boats to go on the river, on account of the ice. It will be June before trade opens up on the river.

We have traveled on the only railroad in Alaska, and now we retrace our course to Skagway. From there we will continue our travels, but we must go by steamer, for that is the only way. The time will come when there will be more railroads through the country, but so many of Alaska's products are along the coast, that nearly everything is reached by steam boat travel.

#### THE MUIR GLACIER.

Southward and westward we go through Icy Strait to Glacier Bay. Let us trace our route on the map, and if we cannot find the name of the bay, we can find Mt. Fairweather, which overlooks it.

During our voyage we had glimpses of glaciers several times, but now we are face to face with one. It is the most beautiful and wonderful glacier in the world. It is called the Muir, and is named after Prof. John Muir, who spent months on it, and afterwards wrote what he had learned about it.

Our boat, with many bumps against the icebergs in the bay, sails quite close to the front of the glacier and we have a grand view of it.

As we stand on the deck looking forward, we can hardly believe that so much ice is gathered in one place.

A great wall of ice with broken front and jagged top faces us. We look up, and the peaks, reaching so



high, seem like mountains. We turn our heads and see the white, glistening ice far away on either side. But this is not all. The captain tells us that it reaches down, down beneath the water six hundred feet. From him we learn also that the peaks are between three and four hundred feet high. A thousand feet from top to bottom, and over one mile wide!

Listen! What is that terrible roaring noise? It sounds like a cannon. There goes a perfect mountain of ice, tumbling into the bay, from the front of the glacier. We understand now what the noise was.



*Copyright by Curtis Publishing Co. Published by courtesy of Ladies' Home Journal.*

VIEW OF THE MUIR GLACIER.  
(Photograph by F. Jay Haynes & Bro.)

This huge chunk of ice, called an iceberg, plunges and rocks about, tossing our ship like an eggshell on



CREVASSE IN A GLACIER.

the great waves. The spray is thrown above the masts, and all the sea about us is in a tumult.



Gradually the iceberg becomes more quiet, and drifts away, out to the open sea.

The continual breaking off of the immense blocks of ice, causes the front of the glacier to be always changing. Sometimes you fancy you can see the turrets of castles. They glisten in the sun like precious gems.

By taking a boat from our ship we can land and go to the top of this ice river. Railings and a plank walk have been put here to help tourists. But when we get to the top we must be very careful in walking about. *Crevasses*, which are gorges of unknown depth, are in unexpected places.

We look about, and all we see is ice. Our guide informs us that the Muir glacier is about forty miles long, with nine large and seventeen smaller streams of ice uniting with it.

We cannot see it move, but we know that it does. That has been proved by the driving of stakes. Scientists who have observed it carefully, say that it moves about seven feet each day. That seems very slow to us, but it is considered very fast traveling for a glacier.

There are very few *moraines* on the Muir glacier. The moraines are the dirt, stones, and rubbish which the glacier shoves before it as it moves slowly along. One reason that this glacier is so beautiful is because it is a mass of almost pure, glistening, crystal ice.

MT. ST. ELIAS.

We leave the glacier behind us and start westward. Our next stopping place is the large island of Kadiak, where we will find the greatest salmon fisheries in the world. Let us consult our map in the Little Journeys



*Published by permission from Ladies' Home Journal.*

*Copyright by Pillsbury & Cleveland.*

PANORAMIC VIEW FROM SUMMIT OF MOUNT JUNEAU.



and get the location of this island lying close to the long, rocky peninsula of the southwest coast.

We skirt the shore, and on our way for many miles we are in full view of towering Mt. St. Elias. You can see its location on the map just at the point where the great mass of Alaska joins the chain of islands to the southeast. Part of the mountain is in Alaska, and part in Canada.

It stands there cold and lonely, covered with snow. There is a fearful stillness all about, except when an avalanche goes tearing down its side. Avalanches are very different from glaciers. Away up on the side, perhaps near the top of the mountain, the snow and ice become loose and start to slide. As they go they gather more snow, ice, loose stones, and even large rocks. The larger the mass, the faster it slides, breaking down trees and everything before it. The noise is like thunder and the very earth seems torn open.

Moving quietly and slowly down the sides of Mt. St. Elias, in great contrast to the avalanche, are glaciers, eleven in all. Some of these are to be seen from the deck of our ship.

#### SALMON FISHING AT KADIAK.

Here we are at Kadiak Island. Did you find it on your maps? We will go at once to the canneries.

We are surprised to see Chinamen at work packing and sealing the cans. They are employed by the American companies who own the establishments, because they work for such small wages. The Indians catch the fish and do the chores which require no skill. These Indians, which are Aleuts, and with

whose habits we will soon become acquainted, can do far more difficult things than to can salmon. Later we shall see.

What quantities of cans! Let us count them and see how many there are in a case. Four dozen. Let us ask the foreman how many cases they ship out in one season. He tells us that this cannery is only one of at least fifty in Alaska, and that altogether they ship out 700,000 cases each year. We remember how many cans in a case, and taking our pencils, we find that Alaska sends out 33,600,000 cans of salmon each year. This amount is shipped to all parts of the United States, and to some parts of Europe and Asia.

When we get home, let us look on the cans at our grocer's and see if our salmon comes from Alaska.

The Indians tell us that the salmon does not come from the ocean, but from small rivers on the island.



A SALMON CATCH.

One small river about sixty feet wide furnishes this cannery with more than enough for its business.

In the spring the salmon go up the river to deposit their eggs. They come in such droves that they fill the river so full as to almost dam it up. They

are in such a hurry that they actually climb over each other, with their fins sticking out of the water. The natives haul them in, but there are such numbers that



all cannot be used. In their crowding, thousands are pushed upon the shore, and lie there to decay.

It surprises us to learn that in Alaska there are over one hundred varieties of fish. Among them are cod, halibut, herring, and smelt, but salmon leads all in numbers, and also as a money-making business for the people.

Before our ship leaves, thousands of boxes are put aboard to be carried back to the United States, as we do not stop at the island on our return.

The chief food of the inhabitants of this island is fish, especially salmon. We are treated to slices of delicious salmon steak, such as we could not find in our home markets.



*Copyright by Henry G. Bryant. From Ladies' Home Journal, by permission of publishers.*

ONE OF ALASKA'S MOST ELEVATED PEAKS—MOUNT ST. ELIAS.

## OFF FOR THE SEAL AND SEA OTTER ISLANDS.

Do you remember that long arm of islands reaching into the Pacific ocean almost over to Asia? That is where we are going now, and in all Alaska we will meet nothing more interesting than the people and animals of these islands. It will give us a better idea of their extent when we know that they, with the peninsula, cover a distance of almost two thousand miles—a lonely, desolate region, having almost no trees, and many volcanoes.

We remember the burning mountains of Mexico, and here in the far north are some of their brothers.

Shishaldin rises directly from the sea to a height of nearly 9000 feet. It sends out a stream of white vapor constantly, but has thrown out no lava for many years.

Many of these islands are uninhabited except by the native animals and *one man*. This we think is very strange. It is told us by a fur trader on board our ship. He also tells us that when the fur companies lease these various islands, they have to put a guard on each to protect their rights. They hire a native of a neighboring island, and he often spends a lifetime as guard on the island. He builds himself a hut and sees no one for months, and then only as a boat stops with provisions, or some hunters hired by the company come to the island in pursuit of game or fish. What a lonely life! Think what it would be to be a hermit on a solitary island!

The inhabitants of the Aleutian islands are called Aleuts. They are a race of hunters. Shall we think of them as fierce? No more gentle people exist than this docile race of Indians. As we shall see them catching



the sea otter and the seal, we are interested in the training the men must have to become expert hunters. They are naturally muscular and strong, but not very tall. The strength in their arms becomes wonderful, as they almost live in a canoe from boyhood. Think how they must manage their boats in the great ocean waves. They must be able to turn about in an instant, and go forward or backward at a moment's notice.

Exposure to all kinds of weather from infancy, makes them hardy. No watermen in the world can endure so much cold, and manage boats with such dexterity as they.

Their stomachs must be accustomed to fasts, and to the severest hardships. They live much on cold food, which is often raw, for when they go to hunt the sea otter they can build no fire. The smell of fire, or of the food cooking would drive every otter from these islands.

They are subjected to dangers to make them brave, for their life is often threatened in the capture of the animals.

They must have tact. Do you know what that means? Well, they must have good sense and know how to use it, for the fur bearing animals are very shrewd, and cannot be secured by awkward, unskillful movements.

#### SEAL HUNTING.

The Aleutians are the famous hunters of the seal. Let us go with them to their hunting grounds, the Pribiloff Islands, a little group north of the long rocky peninsula in Behring Sea.

The group consists of four islands. The two larger

ones are St. Paul and St. George, and the two smaller ones are Otter and Walrus islands. St. Paul has a length of thirteen miles with a breadth of four, and St. George has a length of ten and a breadth of five miles.

It is an interesting fact that four-fifths of the seal skins sold in all of the cities of the world, come from these small islands of Alaska.

One thing which we must remember is that a dense fog envelops these islands of the north Pacific during the breeding season, which is the late spring or early summer. This is very favorable for the seals, as they are unable to bear the heat of the summer sun. Do you suppose that their heavy fur coats have anything to do with it?

The seals come to the islands in great herds. They have long slender bodies, which taper towards the tail. Their small heads look like those of dogs with the ears cut off. They have large, soft, sad-looking eyes. The short, front limbs make the paws seem close to the bodies; the hind limbs are turned backward on each side of the tail. The paws are covered with skin stretched between the fingers. These they use as paddles, but the hind limbs are their chief dependence in swimming. They are very graceful in the water, and can stay under the water for twenty minutes at a time.

Seals are very affectionate to their young, and care for them tenderly. When the baby seals are about six weeks old the mother takes them to the water to teach them to swim. They need much coaxing before they will venture in, but after they have tried the water they are very happy in it. When they get quite strong and are able to swim a long distance, they swim



away with their mothers into the broad Pacific, no one knows where, for they are seldom seen except on these islands.

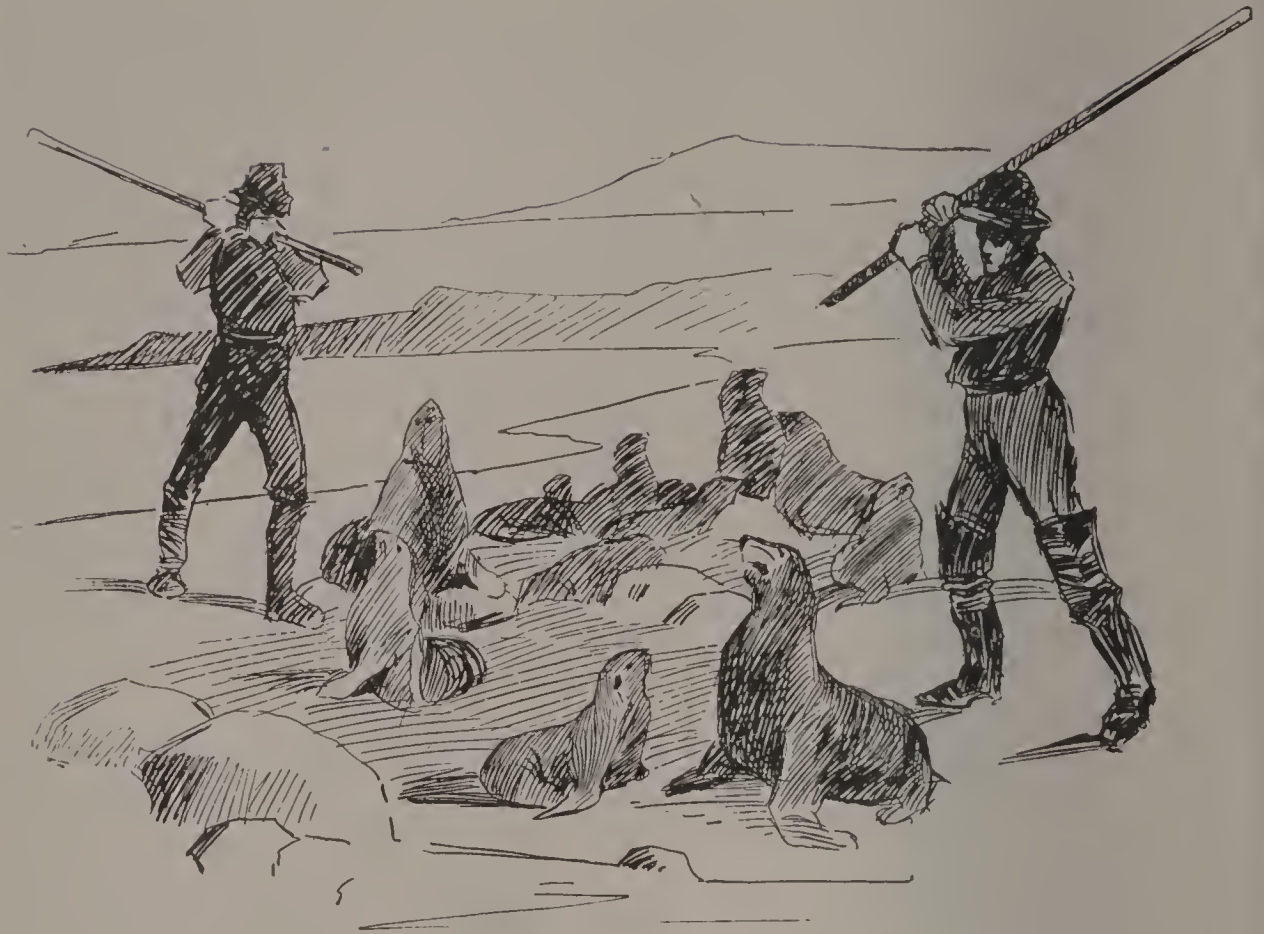
We have read a great deal in the papers about the "seal fisheries" of Alaska, but there is no fishing in catching the seal.

The seals come up on the islands and sit about on the rocks. The young males are apt to go farther back from the shore than the families. This is fortunate for the hunters, for it is the young males they are after. The "bachelors," or those about four years old are preferred.

The hunters creep in between the families and the young males and drive them farther inland. If they find one too young, he is given a gentle tap on the nose and is allowed to escape. As they are driven they move slowly, for they drag themselves along by their flippers. They can travel about a mile in one hour.

When they arrive at the slaughter grounds, about twenty at one time are separated from the herd, which sometimes numbers between one and three thousand. Then the work of killing begins. A few men, with strong clubs, go about among them stunning them with a violent blow on the head. Some other men with sharp knives follow. With these they aim at the heart. Life ends instantly. It is a humane method. There is no blundering of the men, and no suffering of the animals.

Another set of men follows. With the same skill, they cut the skin from the seal, leaving the head and flippers on the carcass.



KILLING SEALS.

Then the wives and daughters of the sealers follow and cut out the great blubbers. As they carry them away it is impossible to keep the oil from dripping all about them. We may have some idea of the size of the carcass when we are told that the full grown male seals weigh between two and three hundred pounds, and measure six or seven feet in length. The females are about five feet in length and weigh about a hundred pounds.

After the killing, the pelts are packed in salt and shipped to London in England. There they have the best process of curing and dyeing them. We understand now why many ladies will not have a seal coat unless it has the London dye. They want the best.

There are very strict laws against killing the females, and the fur companies are obliged to sign a



contract with our government to take only a limited number of seals from the islands each season. This is because unscrupulous companies slaughtered them by the wholesale, and threw what they could not use into the sea, which nearly drove the seals from their favorite grounds.

The last of July the fur companies send ships for their precious cargoes. Do you remember how we saw the furs packed away when we peeped into that ship in Seattle harbor?

The ships cannot come up to the shores, owing to the shallowness of the water. The natives have to take loads of the skins in their canoes to the ship, which brings them to the United States, from whence they are sent to London.

For their work of selecting, driving, killing, skinning and packing, the sealers receive forty cents per head. Though this may seem a small sum, many of the Aleuts earn from one to two thousand dollars each year. It seems to us that they should get quite rich, for they have few ways to spend their money. Their habits are simple, and their food consists mainly of a fish diet.

The mission schools there must bring them much happiness, for they are naturally a very intelligent race.

#### SEA LIONS.

We should not think of sea lions as seals. They also resort to these islands, especially St. Paul's, so let us see where the difference lies.

After the sealing season is over, the Aleuts go to capture the lions.

When attacked the males are very fierce. They show their long teeth. Their roar is terrible. They are large, and in size may be compared to a horse.

Although the males fight ferociously with each other, all are very fond of a frolic. We know how they sport on the rocks near San Francisco, and many are seen in public parks.

They are driven inland the same as seals, but there is much more excitement in driving a herd of the lions. The men have to make a noise and yell and wave flags and fire off guns and pistols to keep the herd moving. The opening and shutting of umbrellas in their faces, has been an effective help. They drive them the entire length of the island before they are killed. This takes many days, as the old, fat ones get out of breath, and the hunters have to wait for them.

When they are collected in an enclosure and realize that they are captives, their roar is terrific. The males are shot, as it is too dangerous to approach them, but the females are lanced.

The natives hunt them for their own use. They eat the flesh and use some of the skin for boots. They also make skin boats of the hides. The intestines are dried and used for water proof clothing.

Sea lions are covered with hair, not fur. It is of a reddish brown, about one and one half inches long.

We have not yet seen the Aleut in his most daring undertaking. If we want to test his endurance, his skill, and his bravery, we must see him hunt the sea-otter. Let us not miss this wonderful opportunity.

#### HUNTING THE SEA OTTER.

Again we take our maps to find Sannak Island.



This is a favorite resort of the sea-otter. There is a great difference between the common otter and the sea-otter. The fur of the latter is as valuable as that of the seal. The pelts vary in price from sixty to one hundred and fifty dollars each. Exceptionally fine skins have brought from four hundred to six hundred dollars in the London markets. In China, mandarins of high rank wear sea-otter fur as a mark of their office.

The sea-otter is much like a seal in appearance, except that the head is shaped somewhat like that of a cat. Its fur is short, thick, and of a rich ebony color. It is very beautiful.

The father and mother sea-otter always stay near each other, and the mother gives her baby otter the tenderest care. If she sleeps, she does so with the baby clasped in her forearms. She often does this,



HUNTING SEA-OTTERS.

lying on her back in the water. She is frequently seen playing with her baby on the ice and in the water.

Sea-otters are very watchful and difficult to capture. No people live on the island to which they come. That would drive them away. When the Aleuts go to hunt them, they simply camp on the island. They sleep under their boats, and, you remember, live on cold, uncooked food.

Sannak Island in some places has a sandy beach, but in others is bordered by slippery boulders or big rocks. These are the play-grounds of the otters. The hunters do not find them here. They find them way out in the ocean, sometimes fifty miles from the shore.

About ten to fifty of the natives form one hunting party. They go in their skin boats. There are always two in one boat. They have one man selected as their leader. They arrange their boats in a long line or procession, and then separate. They keep in line, but are just as far apart as they can be to hear each other and see the signals.

When one of them sees the head of an otter, he gives the signal, and then rows to the spot where he saw the head disappear. He holds his oars high in the air. This is a signal for the other hunters to surround him. They do this, forming a circle. In fifteen minutes the otter must come up for breath. The very minute he appears, a spear is thrown at him. If he is not struck, he dives again. He must soon come up to get air. By keeping this up he becomes tired and some one will be successful in spearing him.

The spear is attached to a line. The hunter draws



his prize to the boat, and strikes him a death blow with a small, but very heavy wooden club.

Surely you wouldn't like to be a sea-otter hunter, when you know what he does next. Lifting the animal out of the water, he bites off the end of his black nose, and then stows him away in his canoe. This ceremony is repeated each time. There is some superstitious idea connected with it. The hunters form in line again and go through the same process as in catching their previous victim.

When there is much seaweed floating about, the hunters spread nets upon the mass, and when the otters get on them for a frolic, they are captured.

The life of the native hunter is full of danger during the entire season. But he is trained to it, and enjoys the life.

The pelts of the sea-otter, like those of the seal, are shipped to London for the fine process of preparing them for garments. Sometimes a whole season will not furnish more than a thousand hides. Do you see how this makes a difference in their value?

### THE ESKIMO.

Many hundred miles north of the rocky Aleutian Islands, lives another interesting race of natives who call themselves Innuits. We call them Eskimos.

As a race they are strong, but not tall. Their faces are broad, and they always have a good natured look. In fact, they are a happy, contented people, and their appearance shows it.

Their complexions border on the olive, probably on account of the continual use of oil, but their skins are



TYPICAL ESKIMO  
FAMILY.

R.C. Gilbert.



very clear and soft. Doesn't this rather surprise you, when you think of the severe weather to which they are exposed?

One very noticeable thing is the size of their hands and feet. They are small and very shapely. This is true, not only among the women, but also among the men. Their delicately formed hands do not seem strong enough for their rude labors. Yet we know that they are, for the Eskimos accomplish a great deal of hard work.

We might almost envy these simple natives their wealth of furs. But should we? What would they do for clothing in this cold, far-away country, if they could not make it from the skins of the wild animals? They think no more of their valuable furs than we do of our most common clothes. But it takes the greatest patience to make their clothing.

After the animal is killed and skinned, the pelt is spread on the snow to dry. Then they scrape and scrape on the inside with a bone until they get every particle of flesh off. Then the stiff hide must be pulled and rubbed until it is pliable or soft, and feels like velvet. In the end the skins are in as good a condition as though they had been through a modern tannery.

Now the hide is ready for the garment, and the women will sew them into comfortable suits. Where will they get the needles and thread? There are no stores where they can buy them, no factories where they are made. But they are self reliant. Do you know what that means? The next time the girls want a needle and some thread, let them try what it means.

As they have no place to buy them, they must make

both. Make needles? Yes, by scraping a bone until it is smooth and thin. One of the first things a little girl is taught is to make thread, for it takes a great deal for the mother to use in making the suits. They make the thread by twisting and braiding the sinews of the reindeer and the whale. We shall soon see how they get these animals.

When skin, thread and needles are ready, the mother cuts the suit out with a big knife and sews the parts securely together. Her stitches are often so neat and regular that they seem made by machine.

The boys' and girls' suits are much alike, except that the girls have scant little skirts to their dresses. Both have fur hoods. Their underclothing is a rather close fitting suit of skins made with the fur next to the body. The suit with the fur outside is made to wear as we wear our winter cloaks and coats.



The Eskimo houses of Alaska are not made the same as those of his cousins, the Greenlanders. They have to depend mostly upon snow and ice. Our Eskimos, living near a coast that is often touched by ships, are more fortunate.



From deserted camps, sometimes from wrecks, much driftwood comes to the Alaskan shores. The Eskimos very industriously gather this for their houses. These are made underground and are called huts. The men dig a hole in the ground about six feet deep. They stand the logs up around the sides to make the walls. Then they lay logs across the top even with the ground. Then they put stringers across and lay more logs on top, and cover it all with dirt and moss. They leave an opening about two feet square which they cover with the entrail of a walrus, which is caught in the sea. This lets in the light, and is the only window they have. It is always put in facing the south to get as much light as possible. Missionaries have taught them to put a little wooden spout in the roof to let the impure air escape.

Can you guess where the door is? Look about fifteen or twenty feet away. There seems to be a small square opening in the ground. And there is an Eskimo peeping out. Let us hurry to the spot and we may learn something interesting. He is standing on a short step ladder. He bids us come in, and we follow him through the trap door-way, down to a passage way, where we crawl on our hands and knees underground for about fifteen feet. This hallway is braced with quantities of whale ribs.

When we get to the end of the passage way, through a small trap door we scramble into a room, which is their house. It is a space from ten to twelve feet square.

At the farther end of the room is the bed, one for all of the family. It is a bench the whole length of

the room. They sleep on deer skins, and have deer skins for their covering. The front of the bench is about two feet high and slopes to the wall. They sleep with their heads to the front and their feet against the wall. In the day time they use the bench as a place to sit.

But the most curious things which we see are their stoves or lamps. They are usually of stone, slightly hollowed out to make a ridge. Around this ridge is placed a moss which they gather in the summer from a wild shrub. This is the wick. Then they hang a good sized piece of blubber above it, just far enough to melt slowly and keep the hollow stone supplied with oil. The moss which has been saturated with oil is lighted and they have a fine lamp and stove combined. Often they have two in a hut. They never allow them to go out, night or day.

Above the stoves is stretched a line. Upon this, boots, mittens and wet garments are hung to dry.

Near the lamp is a wooden tub, above which on a rack is kept a cake of clean snow. This, slowly melting and dripping into the tub, supplies them with fresh drinking water.

The floors made of driftwood are kept well rubbed with dry skins. The Eskimos are very careful about wiping all of the snow from their shoes before entering the house.

A visit to the Eskimo home would hardly be complete without accepting of their hospitality and partaking of a meal with them. Suppose we do have to sit on the floor and eat with our fingers. Haven't we done that in the woods at home and called it jolly?



We join the circle and the food is placed in the centre. We have some fresh seal and whale meat. Close by stands a vessel of oil. Each takes a chunk of meat, dips it into the oil and sucks it. Many, instead of dipping in the meat, use their fingers. Someway our appetites do not seem very good. Well, never mind. Let us observe this jolly family at dinner. Such laughing and chattering! It seems more like a party than a family meal. They joke each other, and keep up a perfect hubbub of talking and laughing until every morsel is eaten.

We have found the home life of the Eskimo very interesting. Let us crawl and scramble out of his happy home and observe his out-of-door life.

We find our Eskimo brothers with very industrious habits.

Boat building probably keeps them the busiest of any of their duties, aside from hunting. The Eskimo paddles about in a most curious boat. It is called an *oomiak*. It is usually about thirty-five feet long, six feet wide in the middle and four feet deep, coming to a point at both ends.



ESKIMO DOG.

When the frame is made by lashing heavy timbers together, walrus or seal skins are stretched over it, pulled perfectly tight and sewed together. Scarcely a drop of water can get through the skins.

Thirty or forty persons can ride in one of these, and

walk about in them without any danger of their giving way. The skins give, when stepped upon, but rebound at once when the foot is lifted.

The *oomiak* is used by the natives coasting about in the sea.

For river travel they make a different boat called a *kyak*. This is much like the *oomiak*, except in the construction of the top. Instead of being open all over the top, it has only one or two openings called hatchways, just large enough for the body to slip through. An Eskimo can stow away a surprising amount in one. Sometimes a lonely Eskimo will paddle toward you and haul his boat upon the beach. Suddenly out from his covered boat will scramble a whole family, including the dog.

#### THE ESKIMO DOGS.

Dogs are of great service to the Eskimos in traveling over the snow and ice. They look upon their dogs as friends, and they are their companions. They are big, shaggy, black and white creatures, and can endure a great deal of cold, and go for a long time without food. The Eskimos sometimes do not feed them for three days. They do this to harden them, so they can make long trips without food. On their return from a drive, the dogs are always well fed, generally with a fresh piece of walrus meat. When starting on a long journey their owner generally gives them a strip of walrus hide about a foot and a half long and an inch wide. This seems to give them enough strength to last for days. They are very strong and easily carry their burdens on the icy fields. From six to twenty dogs are harnessed to one sled. Sometimes they travel



abreast, and sometimes in tandem fashion. Their harness is very simple and is made of straps of deer hide. They are driven without reins. The master carries a long whip, but he guides them mostly with his voice. They understand at once, and as they are trained from puppies, they are very obedient.

The Eskimo boys are as skillful drivers as their fathers. When they are very young they are taught to harness the puppies to tiny sleds and drive them about near the house. When they are only boys their fathers allow them to harness up a whole team and drive alone to a neighboring Eskimo village. Their sleds are made of bone, and of driftwood when they can find it. When neither is at hand they make them out of blocks of ice. It must be great fun to ride on one of their ice sleds.

#### THE REINDEER.

A few years ago a ship in the north of Behring Sea, landed at an island which was inhabited by Eskimos. They were in a starving condition. They had been unfortunate in catching seal, walrus, whale or deer.

On board of the ship was that kind, white man, Dr. Sheldon Jackson, of whom we heard among the missionaries. He thought it was terrible for the Eskimos to starve, and all because the white men had been to the far north and hunted the animals until not enough were left for food for the natives.

When he came back to the United States he talked so much about it that our government decided to send herds of reindeer to that part of Alaska near the island, and teach the Eskimos to raise them, and so provide themselves with an animal which would at any time furnish them with food and clothing.

If we examine our maps, on the west coast of Alaska, a little south of Behring Strait, we will find the name of the first place to which the reindeer were brought. It is called Port Clarence. Now there are several large herds in various places, called "reindeer stations."

The first reindeer for these stations were brought from Siberia, and the government hired men to come with them to teach the Eskimos how to train and care for them.

Later, the herds have been brought from Lapland, as that country has the best trained reindeer.

The reindeer get their own food in quite a strange manner. They are turned out to graze on the snow fields, the same as in our country cattle are turned out to pasture. Does that seem strange to you and do you wonder what they find to eat? The ground is all covered with snow, but the reindeer know that underneath is delicious moss. They dig the snow up with their sharp hoofs, and find there the very food which they like best. There are acres and acres of this moss, or tundra as it is sometimes called, growing in Alaska, and there is enough to feed many large herds without food becoming scarce. They graze in the daytime and at night are driven into a place surrounded by a high board fence, to protect them from wild animals. Each animal is branded, so if it strays, the owner may reclaim it. They have been called the horses, cows, and sheep of the Eskimo, and that is true, for he drives them in harness, milks them, and makes cloth of their hair.

The deer is not burdened with a heavy harness. He has a skin collar around his neck. A single trace



passes from this down between the legs to a hole in front of the sled. The driver uses but one rein, which is fastened to the horns. The rein is dropped either on one side of the back or the other to guide him right or left. Being harnessed in this way, a reindeer can far out-travel a horse. On level ground, twenty miles an hour is often traveled, and twelve or fifteen miles is a very easy distance to cover. In the most severe winter weather they can travel all day without showing fatigue, and then find their own food under the snow. A story is told of a reindeer who once traveled eight hundred miles in forty-eight hours, to carry an officer with an important message. The poor deer dropped dead at the end of the journey, but the necessary mission was accomplished.

The milk is rich and the little Eskimos are fond of it. The flesh is much prized, as it is tender and very juicy. Many white people who have eaten it think it delicious. The natives consider the marrow a great delicacy. The tongue and hams are dried and stored for winter, and sausage meat is preserved in the intestines. The fat is made into oil, with which the dried and frozen meats are eaten. The bones furnish them handles for tools, spoons, needles, and many other useful household articles, besides their simple weapons. What cannot be used in this way is burned as fuel. Cord and thread are made from the sinews.

Both the males and females have branching horns, which they shed every year. These furnish the Eskimo boys with great sport in playing the game "reindeer hunting." On the slope of a small hill they stick some antlers into the snow. Then they go to the top

of the hill and coast down, carrying with them their bows and arrows or their spears. As they approach the antlers they make believe they see a real deer, and shoot or hurl their spears at them. As they go flying down the hill, the boys often turn around to shoot after they have passed by, for the boy who knocks over the most antlers wins the game. As the game nears the end the boys get very excited and often fall off their sleds and roll over and over in their rush to beat the others. It is considered a great honor to knock over the last antler. They have a merry time in many ways, and now that the reindeer stations are established they will never again suffer from hunger.

#### OUR JOURNEY'S END.

We have now finished the trip to our great and rich possession of the north. We have seen that it is a country abounding in mineral and animal products, and feel sure that our country did a wise thing to buy it.

We have enjoyed the beautiful scenery. The varied plant and animal life have been attractive. The mineral wealth has astonished us. The people have interested us.

The country will probably make rapid advances in the next few years. When we visit Alaska again we may be enabled to travel extensively by rail through many of the parts we could not visit. There will be more schools and churches, and we shall find the natives engaged in all of the industries of our thriving country.

We have been thinking so much of our own possessions for the past month, that we would better return and be a little more neighborly. We had a delightful visit to our southern neighbor, Mexico, and we will doubtless receive as cordial a welcome to our northern neighbor, Canada. As they are expecting us soon, let us return to Seattle and be ready for the promised visit.

## TEACHER'S SUPPLEMENT.

---

# A Little Journey to Alaska.

The class, or travel club, has now completed the study of Alaska, and is ready for a review. In order to make this interesting, let the work be summed up in the form of an entertainment called—

### AN AFTERNOON OR EVENING IN ALASKA.

For the afternoons abroad, given as geography reviews, or as a part of the Friday afternoon exercises, invitations may be written out by the pupils, or mimeographed or hectographed, and carried to friends and parents.

If given as an evening entertainment and illustrated by stereopticon views, handbills may be printed and circulated, at least a week beforehand. The following form may be used:—

### SCHOOL ENTERTAINMENT.

#### A TRIP TO ALASKA FOR TEN CENTS.

You are invited by the pupils of the ———— school (or the members of the Travel Class or Club) to spend an evening (or afternoon) in Alaska.

The party starts promptly at 1:30 P. M. (or 8 P. M.) the ———. Those desiring to take this trip should secure tickets before the day of sailing, as the party is limited. Guides are furnished free.

The proceeds of this entertainment are to be used in the purchase of a library and pictures for the school.



## AN AFTERNOON IN ALASKA.

## PROGRAMME.

1. Introduction.
2. History of Alaska.
3. Song: "Our Flag is There."
4. Recitation: "An Arctic Vision," (in Supplement.)
5. Recitation: "Alaska to Uncle Sam," (in Supplement.)
6. Recitation: "Northern Seas," (in Supplement.)
7. The Journey by Land.
8. The Voyage by Sea.
9. Sitka.
10. The Thlinket Indians.
11. Recitation: "Indians," by pupil in costume (from Christmas in Many Lands.)
12. Tableau: "Indians."
13. Song: "The Indian," or the Indian Lullaby from Songs in Season.
14. Child Life.
15. Indian Schools.
16. Juneau.
17. Gold Mining.
18. Glaciers and Icebergs.
19. Salmon Fisheries.
20. Song: "The Fishers," Riverside Song Book.
21. Aleutian Indians.
22. Seal Fisheries.
23. Animal Life.
24. The Alaskan Indians.
25. Tableau: "The Eskimos."
26. Song: "The Eskimo," from Songs in Season.
27. Recitation: "Eskimo," from "Christmas in Other Lands," by Lydia Avery Coonley. This should be recited by a pupil in costume.
28. Recitation: "A Legend of the Northland," by Phoebe Cary, or Eskimo story, "Why the Robin's Breast is Red."
29. Whaling.
30. Recitation: "Alaska," (in Supplement.)
31. Song: "America."

\* NOTE. "Christmas in Many Lands" is published by A. Flanagan. Price, 25 cts.  
 "Songs in Season," A. Flanagan, Publisher.

## ROOM DECORATION.

Place upon the board in large letters the words, "Alaska, the Land of Gold and Glacier." The words may be printed with white and yellow crayon. Crayon pictures of glaciers may also be drawn upon the black boards of one side of the room, and upon the other the forms of plant life visible to the tourist during a journey along the coast of Alaska in summer time.

Natural history charts, showing the seal, bear, otter, reindeer, Eskimo dog, whale, salmon, beaver, sea lion, wolf, and other animals native to Alaska may be hung about the room. Borrow as many fur rugs as possible and place about the room, and articles such as caps, mittens, muffs, coats, and collars may be arranged in a booth fitted up as a "Furrier Shop." In and about this booth hang the pictures of fur-bearing animals.

A wigwam, or Indian house, may be constructed in one corner of the room by using poles, fur rugs and buffalo robes.

Alaskan Eskimo houses, one a winter and the other a summer home, may be built on the sand table.

Bone sleds may be made, and by using miniature dogs and reindeer the Alaskan mode of travel may be illustrated. Birch bark canoes may be used also.

Dolls may be dressed to show the manner of dress of the Indian and Alaskan.

Indian picture-writing may be shown upon the black board. Make collections of Indian relics, such as moccasins, snow shoes, arrow heads, bows, birch bark canoes, baskets, Indian blankets, totem poles, buffalo robes, deer heads, etc.

In every neighborhood there is some one who has a collection of this kind, and if requested by the teacher will willingly loan it for an occasion of this kind.

There is sure to be some one article of interest relating to the subject in every household, and every pupil should be encouraged to contribute to the collection, if possible. Those who have no relics at home may borrow from neighbors or relatives, and the very little people may make a collection of Indian pictures and sets of pictures. These are to be mounted or tacked up about the room.

Arrange your relics on tables about the room, or hang and fasten them to the wall. A fish net or tennis net tacked to the sides of the room may be used for this purpose. The relics are easily tied to this or fastened to the meshes and, as tables and space are scarce at exhibits, this is the best arrangement.

Upon the product table arrange specimens of gold ore, sulphur, whale bone, bits of fur, cans of salmon and herring.

A can of salmon, together with pictures showing the salmon fisheries and canneries, should be used on the table devoted to the salmon fisheries, and at the close of the exercises a bit of salmon may be served on paper dishes to pupils and visitors.

Small envelopes and sheets of note paper may be made from birch bark paper, which may be bought in any city. The class artists may prepare a number of Indian letters by sketching Indian characters or picture-writing on the birch bark paper, and these may be placed in envelopes and sold for two or three pennies each by Indian girls.

### COSTUMES.

Boys and girls dressed as Indians and Eskimos may act as ushers, may pose in tableaux, give songs and recitations, and preside at the table devoted to Indian and Eskimo relics and explain the uses of the articles on exhibition.

#### ESKIMO GIRL.

A suit of white canton flannel, consisting of coat, trousers, stockings and hood; the mittens are also made of white canton flannel; around the neck tie a little white fur boa, if it is possible to secure one. The face should be stained dark. The girls and boys dress much alike, and this suit would answer the purpose for a boy quite as well. If desired, a large fur cap may take the place of the jumper or hood. It should be drawn down well over the face and ears. If the canton flannel suit is too much trouble to make, wrap a white bear skin or rug around the child who is to take the part of an Eskimo boy or girl.

The suit for Eskimo boy may be made similar to that of the Eskimo girl.



## INDIAN GIRL.

Make the waist of red calico with the neck cut round, and the sleeves not to reach below the elbow; a necklace of beads, bangles of shells; a wide bracelet of stiff paper covered with gilt paper, and other bright ornaments may be worn. The skirt or bath skirt may be made of leather-colored canton flannel; the decorations may be appliqued or painted upon the material in any manner that will result effectively. Red and black paint may be used to make the border. The skirt is not hemmed at the bottom, but is cut in narrow strips to form fringe, and fancy decorations added above it. A small blanket or wolf skin may hang from the shoulders, if desired, and a gaily beaded pouch suspended from the belt. Strings of beads (bright colored wooden beads used in the kindergarten will do) are hung about the hair, and the hair is also decorated with an eagle feather. Fancy stockings to represent leggings, beaded moccasins, a bow and arrows complete the costume. The face should be stained copper color.

## INDIAN BOY.

Wear a loose shirt of buck-skin colored canton flannel, to be outside, with a belt of same or some bright color. A few bright beads sewed on the belt add to the effect. Do not hem the skirt, but make a fringe of the edge by slashing it to about three inches from the bottom edge. Sew a fringe down the sleeves also. Make the trousers long; cut strips of the flannel three inches wide and make a fringe by slashing to within half an inch of the edge, sew this fringe down each trouser leg. Wear beaded moccasins; if these are not to be had, make them from the canton flannel. Sew the seams with red yarn, and ornament with beads; for a head dress make a double band one and one-half inches wide of the bright material used for the belt. Between the pieces sew turkey or chicken feathers, having the longest ones in front and the shorter ones in the back. Tie the band tightly about the head. Stain the face a copper color and make a few marks on the face with red crayon. The coat may be decorated with beads, and strings of beads may encircle the neck; a bow and arrow complete the costume.

## THE NORTHERN SEAS.

1. Up! Up! Let us a voyage take;  
Why sit we here at ease?  
Find us a vessel tight and snug,  
Bound for the northern seas.
2. I long to see the northern lights,  
With their rushing splendors, fly  
Like living things with flaming wings  
Wide o'er the wondrous sky.
3. I long to see those icebergs vast,  
With heads all crowned with snow,  
Whose green roots sleep in the awful deep,  
Two hundred fathoms low.
4. I long to hear the thundering crash  
Of their terrific fall,  
And the echoes from a thousand cliffs  
Like lonely voices call.
5. There shall we see the fierce white bear,  
The sleepy seals aground,  
And the spouting whales that to and fro  
Sail with a dreary sound.
6. And while the unsetting sun shines on  
Through the still heaven's deep blue,  
We'll traverse the azure waves, the herds  
Of the dread sea-horse to view.
7. We'll pass the shores of solemn pine,  
Where wolves and black bears prowl;  
And away to the rocky isles of mist  
To rouse the northern fowl.
8. Up there shall start ten thousand wings  
With a rustling, whistling din;  
Up shall the auk and fulmar start,  
All but the fat penguin.

9. Then softly, softly we will tread  
By inland streams, to see  
Where the pelican of the silent north  
Sits there all silently.

—MARY HOWETT.

ALASKA.

1. "Land of gold! thy sisters greet thee,  
O'er the mountain and the main;  
See, they stretch the hand to greet thee,  
Youngest of our household train.
2. We mid storms of war were cradled  
Mid the shock of angry foes;  
Thou, with sudden, dreamlike splendor,  
Pallas-born in vigor rose.
3. They of gold and they of iron,  
They who reap the bearded wheat,  
They who rear the snowy cotton,  
Pour their treasures at her feet.
4. Children of our common country  
Strong in friendship let us stand,  
With united ardor earning  
Glory for our Mother Land."

Extract from "California," by Lydia H. Sigourney.

AN ARCTIC VISION.

"Where the short-legged Eskimo  
Waddle in the ice and snow,  
And the playful polar bear  
Nips the hunter unaware;  
Where by day they track the ermine,  
And by night another vermin,  
Segment of the frigid zone,  
Where the temperature alone  
Warms on St. Elias' cone:  
Polar dock, where nature slips



From the ways her icy ships;  
 Land of fox and deer and sable,  
 Shore end of our western cable,—  
 Let the stately polar bears  
 Waltz around the pole in pairs,  
 And the walrus in his glee,  
 Bare his tusk of ivory;  
 While the bold sea unicorn  
 Calmly takes another horn;  
 All ye polar skies reveal your  
 Very rarest of parhelia;  
 Trip it, all ye merry dancers,  
 In the airiest of lancers.  
 Slide, ye solemn glaciers, slide,  
 One inch farther to the tide,  
 Know you not what fate awaits you,  
 Or to whom the future mates you?  
 All ye ice bergs make salaam,  
 You belong to Uncle Sam!"

—BRET HARTE.

ALASKA TO UNCLE SAM.

"Come next spring and count my treasures"  
 And don't stop at Glacier Bay  
 Like the many high commissions  
 You have started up this way.  
 You will see my wooded mountains  
 With their citadels of snow,  
 Gleaming in the purple distance,  
 Through pearl-hued alpine glow.  
  
 Standing on my flower strewn hillsides  
 Where my mighty rivers meet,  
 Gazing o'er my verdant valleys,  
 Stretching seaward from your feet,  
 You will see the sunlit splendor  
 Of my moonless midnight skies,

Gilded with the light supernal,  
Shining straight from Paradise.

If you stay till hoary winter  
Has entombed the silent land,  
You will read celestial sermons,  
Written in the Master's hand  
On the azure walls of heaven,  
Where Aurora's tinted light  
Wierdly flits like summer lightning  
All the ghostly Arctic night.

You will find a magic city  
On the shore of Behring Strait  
Which will be for you a station  
To unload your Arctic freight;  
Where the gold of Humboldt's vision  
Has for countless ages lain,  
Watching for the hand of labor  
And the Saxon's tireless brain.

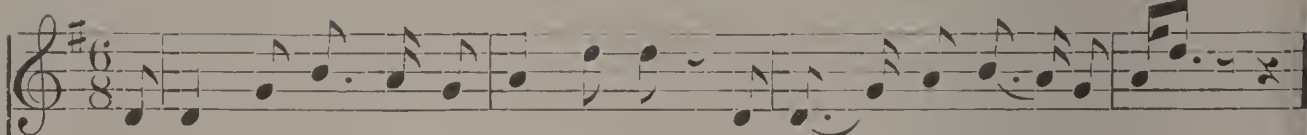
You shall have a good vacation  
Hunting for the great white bear  
And you'll soon forget Manila  
And the troubles you've had there.  
For, as in the morn of nations,  
Every highway led to Rome,  
You and all your restless rivals  
Will be sailing straight to Nome.

Extract from poem by Sam C. Dunham, in "Cape Nome and the Northern Placer Mines."

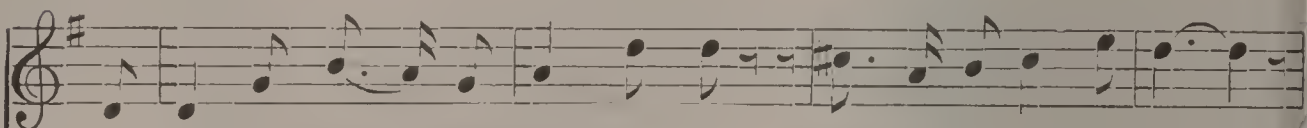
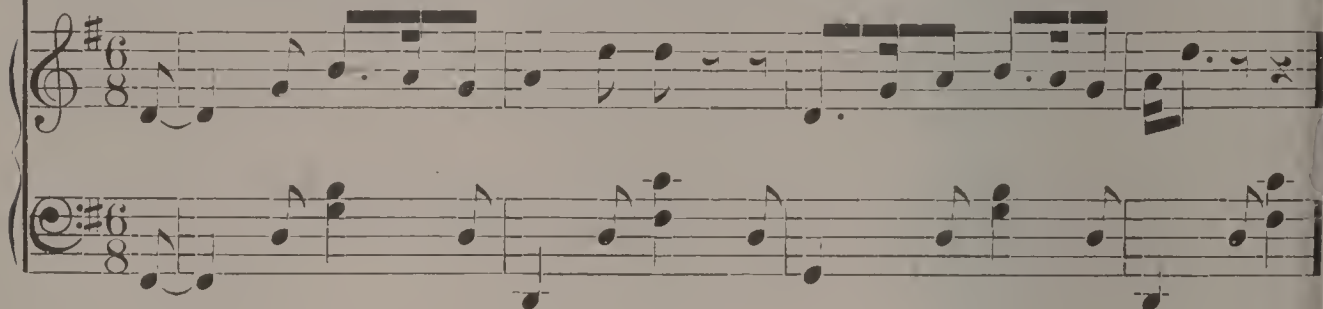
# INDIAN CRADLE SONG.

ANON.

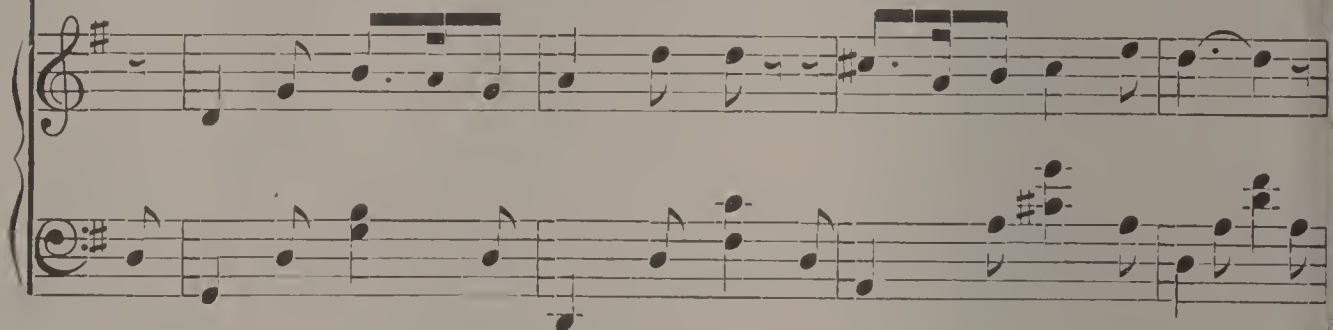
MARY S. CONRADE.



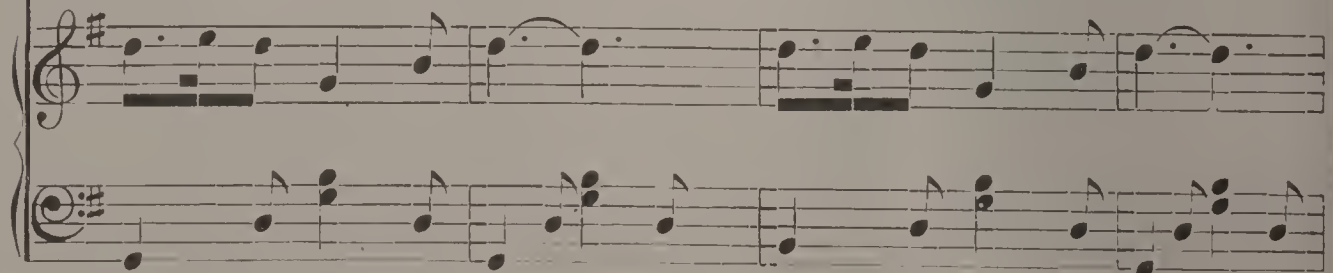
1. Swing thee low, in thy cradle soft, Deep in the dusk-y wood;
2. The coyote howls on the prairie cold; The owlet hoots in the tree;
3. The father lies on the fragrant ground, Dreaming of hunt and fight;



Swing thee low and swing a - loft; Sleep as a pappoose should,  
The big moon shines on the lit - tle child, Slumbering peace-ful - ly,  
The pine leaves rustle with mournful sound, All thro' the solemn night,



Sleep as a pap-poose should; For safe in your lit - tle nest,  
Slum-ber-ing peace-ful - ly; . . . So swing in thy lit - tle nest,  
All thro' the sol - emn night; The pappoose in his birch-en nest.

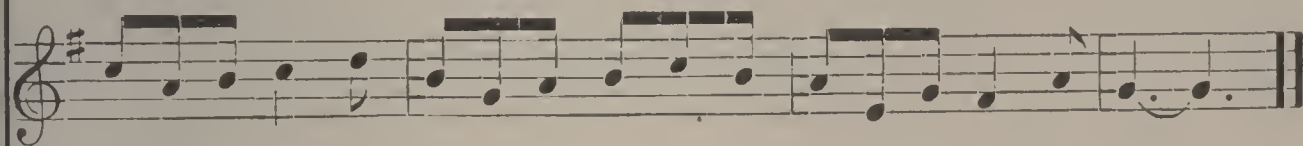




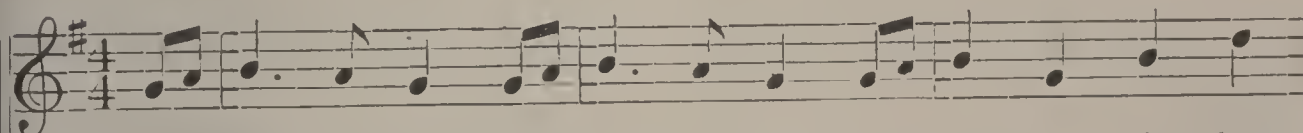
## INDIAN CRADLE SONG—Concluded.



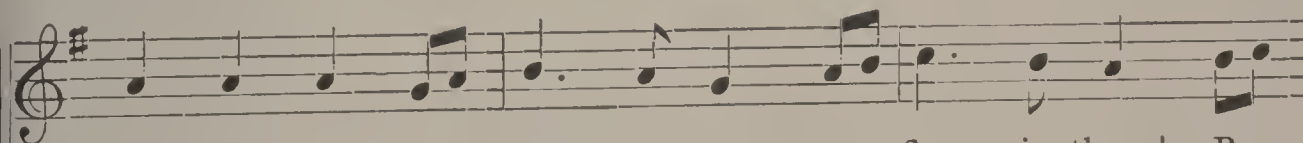
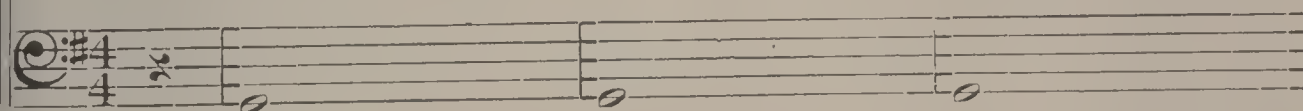
Quiet will come, and peace and rest, If the lit-tle pappoose is good.  
Swing thee low and take thy rest, That the night wind brings to thee.  
Swing-ing low will take his rest, Till the sun brings the morning light.



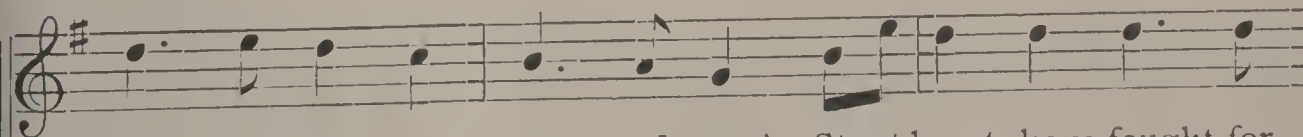
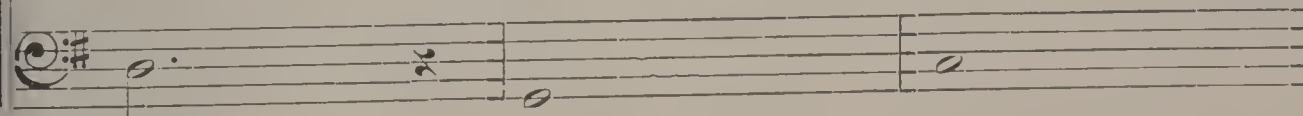
## OUR FLAG IS THERE.



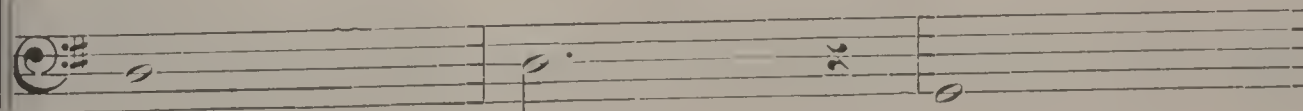
1. Our flag is there, our flag is there! We'll hail it with three  
2. That flag withstood the bat-tle's roar, With foe-man stout, with



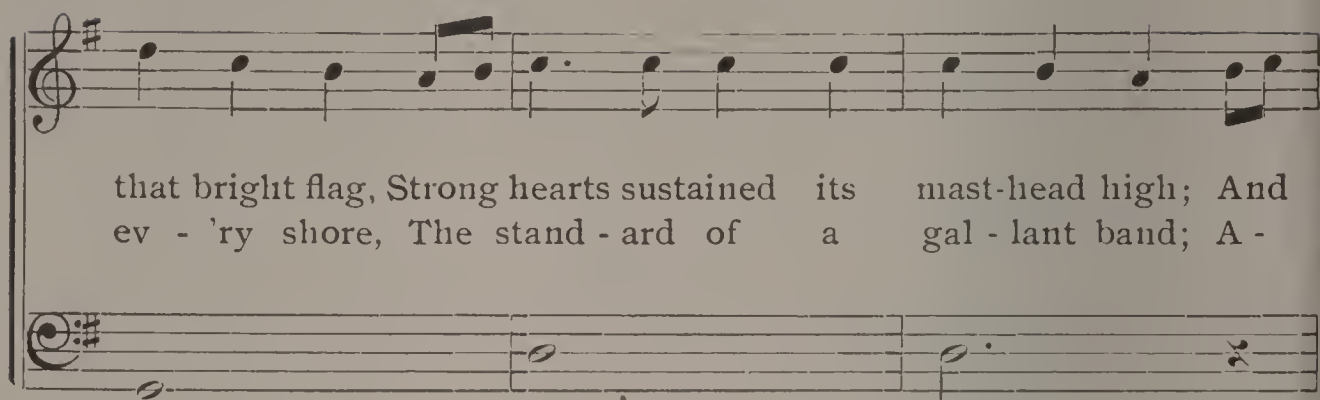
loud huz-zas; Our flag is there, our flag is there! Be-  
foe-man brave; Strong hands have sought that flag to low'r, And



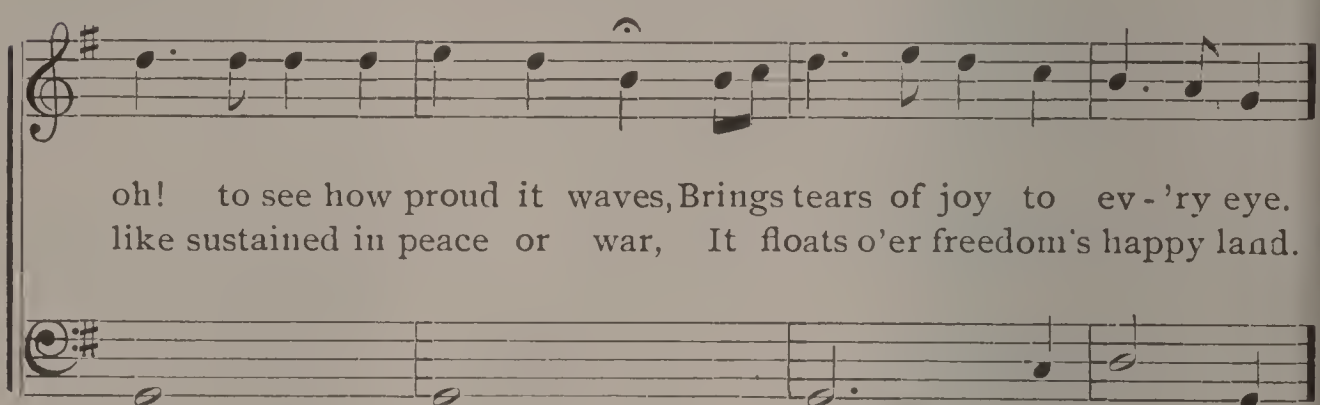
hold the glo-rious stripes and stars! Stout hearts have fought for  
found a speed-y, wa-t'ry grave! That flag is known on



## OUR FLAG IS THERE—Concluded.

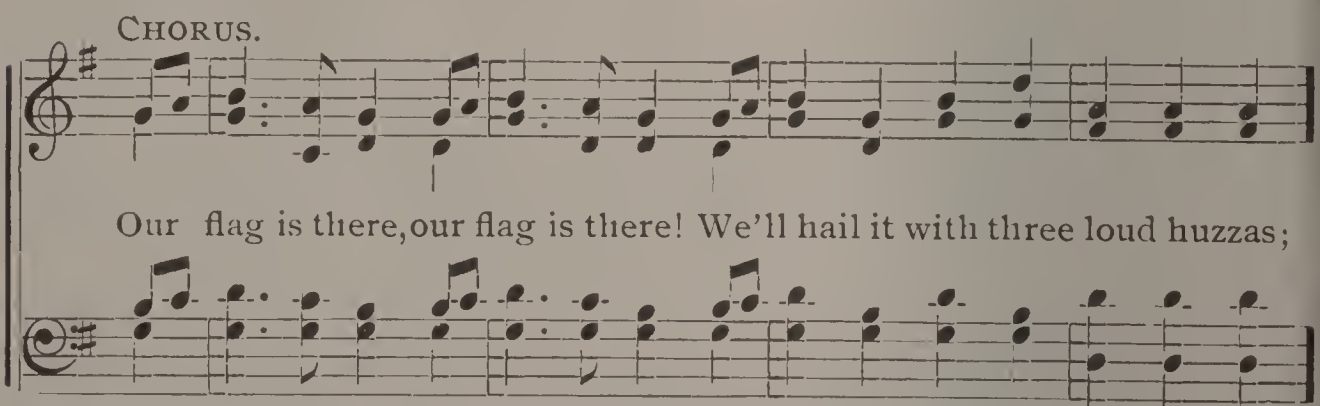


that bright flag, Strong hearts sustained its mast-head high; And  
ev - 'ry shore, The stand - ard of a gal - lant band; A -

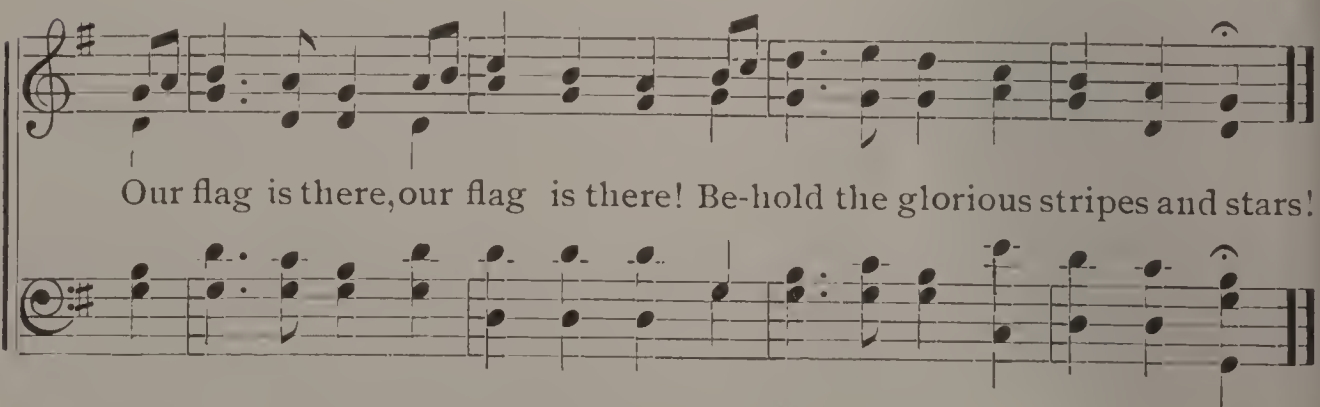


oh! to see how proud it waves, Brings tears of joy to ev - 'ry eye.  
like sustained in peace or war, It floats o'er freedom's happy land.

CHORUS.



Our flag is there, our flag is there! We'll hail it with three loud huzzas;



Our flag is there, our flag is there! Be-hold the glorious stripes and stars!

## THE TRAVEL CLASS.

NOTHING in the study of geography is more interesting or helpful to pupils than the taking of imaginary journeys. It makes geography a *live* subject.

Suggest that your pupils organize a Travel Club, and that some of the trips be personally conducted.

Maps and a globe should be in constant use. The home should be the starting point. Railroad circulars, maps, and time cards for free distribution will be found valuable. Pupils should be taught how to *use* these maps and time cards.

Give pupils a choice as to routes or roads over which they are to travel. Each pupil, however, should be able to give a reason for his preference for any particular road, and must know the number of miles and the time required for the journey. The road or route voted upon by the majority may then be decided upon, and preparations made for the trip.

Find out the best time to go to each particular country, and the reason. What clothes it will be best to wear and to take with one. About how much money it will be necessary to spend on such a trip, and when and where this money should be changed into the coin or currency used in the country we expect to visit.

A *Guide* may be appointed to obtain time-tables, maps, railroad guides, the little books of travel, or other descriptions of routes and of the parts of the country that are to be visited. (Further suggestions in regard to these "helps" will be found elsewhere in this book.)

The principal features of the country passed through may be described, if time permits; also the more important cities. Note the population, occupations, productions, together with anything of special interest or historical importance associated with the city or locality.

The *Guide* takes charge of the class in the same way that a tourist guide would do. He escorts us from the home depot to the city, state, or country, pointing out the route on a map suspended before the class.

Arriving at the city or country, the guide takes us to the



various points of interest, telling as much about each as he is able, and answering questions pupils may wish to ask. If the guide cannot answer all questions, the teacher or some other member of the party may.

When the guide has finished with a topic or section, other members of the party may give items of interest concerning it.

A different pupil may act as guide to each city or part of the country visited, and each pupil should come to the class with a list of questions about the places.

Every pupil in the class may take some part, either as guide, or as the class artist, musician, librarian, historian, geographer, geologist, botanist, zoologist, or man of letters.

A *Historian* may tell us of the history of the country, and answer all questions of historical interest.

A *Geographer* may tell of the location on the globe, of the natural land formations of mountains, canons, prairies, rivers, etc., and of the climate resulting from these. He should illustrate his remarks.

A *Geologist* may assist, and show specimens of minerals and fossils, or pictures of these.

A *Botanist* may tell us of native plants, useful or ornamental, and show pictures of these, if possible. A *Zoologist* tells of the native animals, their habits and uses.

The geographer, geologist, botanist and zoologist direct the work at the sand table, and assist in reproducing the country in miniature.

The *Merchants* and *Tradesmen* tell us of the products for which their country is noted, and show samples of as many as it is possible to secure. They also tell what they import, and why.

A *Librarian* or *Correspondent* may visit the library for information sought by the club. He must be able to give a list of books of travel, and be ready to read or quote extracts referring to the places visited on the tour.

He or his assistant may also clip all articles of interest from papers, magazines, and other sources, and arrange these, as well as the articles secured by other pupils, in a scrapbook, devoted to each country.

The *Artist* and his assistant may tell us about the famous artists and their works, if any. He may illustrate his remarks with pictures, if he can obtain or make them.

The *Club Artist* may also place upon the board in colored crayons the flag, the coat of arms, and the national flower of the country.

A *Photographer* may be appointed to provide or care for the photographs and pictures used in the class talks. The photographs may often be borrowed from tourists or others. Pictures may be obtained from magazines, railroad pamphlets, the illustrated papers, or from the Perry Pictures, and mounted on cardboard or arranged by the artist in a scrap book with the name of the country on the cover.

Another pupil may collect curiosities. Many families in each neighborhood will be able to contribute some curio. Pupils in other rooms in the building will be interested in collecting and loaning material for this little museum and picture gallery.

Coins and stamps may be placed with this collection. Begin a stamp album, and collect the stamps of all the countries studied. The stamps of many countries show the heads of the rulers.

The album should be kept on the reading table with the scrapbooks, in order that pupils may have access to it during their periods of leisure.

Dolls may be dressed in the national costume, or to represent historical personages.

This form of construction work may be done outside of school hours by pupils under the direction of the historian and artist. The dolls, when dressed, may be made the centers of court, home, field or forest scenes arranged on the sand table.

A *Musician* or musicians, may tell us of the characteristic music of the country, and of famous singers or composers. She may also sing or play the national song or air of the country, if there be one.

## REFERENCE BOOKS.

Alaska .....	Dall
The Yukon. ....	Schwatka
Among the Alaskans.....	Wright
Journeys in Alaska.....	Seidmore
Shores and Alps of Alaska.....	Karr
Alaska.....	Jackson
Along Alaska's Great River.....	Schwatka
From Fifth Avenue to Alaska.....	Pierrepoint
Alaska.....	Whymper
A Trip to Alaska, (Seals, Otter.).....	Wardman
A Summer Journey to Alaska.....	Ballou
Miriam Coffin, Describes Whaling and Sea Life.....	Hart
The Frozen Pirate, Describes Polar Life .....	Russell
The Children of the Cold, Life in the Arctic regions..	Schwatka
Seidmore's Guide Book to Alaska.....	\$1 25
Swineford's Alaska.....	\$1 00
Alaska (American Book Co.).....	25
Geographical Notes in Alaska (Bulletin A.G.S. '96, 28:117).	
Alaska (N. G. M., '98:105-190, twelve articles.).....	
Mountaineering in Alaska (Bulletin A. G. S., '96, 28:117).	
Life on a Yukon Trail, (National Geographical Magazine, '99, 10:377 and 457).....	
The Rescue of the Whalers (Harper's Mon., June '99, 99:3.)	
The Alaskan Boundary (National Geographical Magazine, '99, 10:425.).....	

## PICTURES.

A book which teachers will find a valuable aid in geography work and in the journeys is "America Photographed." It is a portfolio of photographs of scenic and historic interest in United States, Alaska, Canada and Mexico, with descriptive text. The pictures are ten by twelve inches, a good size for both class work and Afternoons Abroad.

Price of book, one dollar, prepaid. For sale by A. Flanagan Company.



VOLUME IV

APRIL, 1901

No. 6

Subscription \$1.50 per Year

# THE PLAN BOOK



## A LITTLE JOURNEY TO ALASKA

MARIAN M. GEORGE, Editor.

A. FLANAGAN CO., Publishers

Issued Monthly, except July and August.

Entered in Chicago Post Office as Second-Class Mail

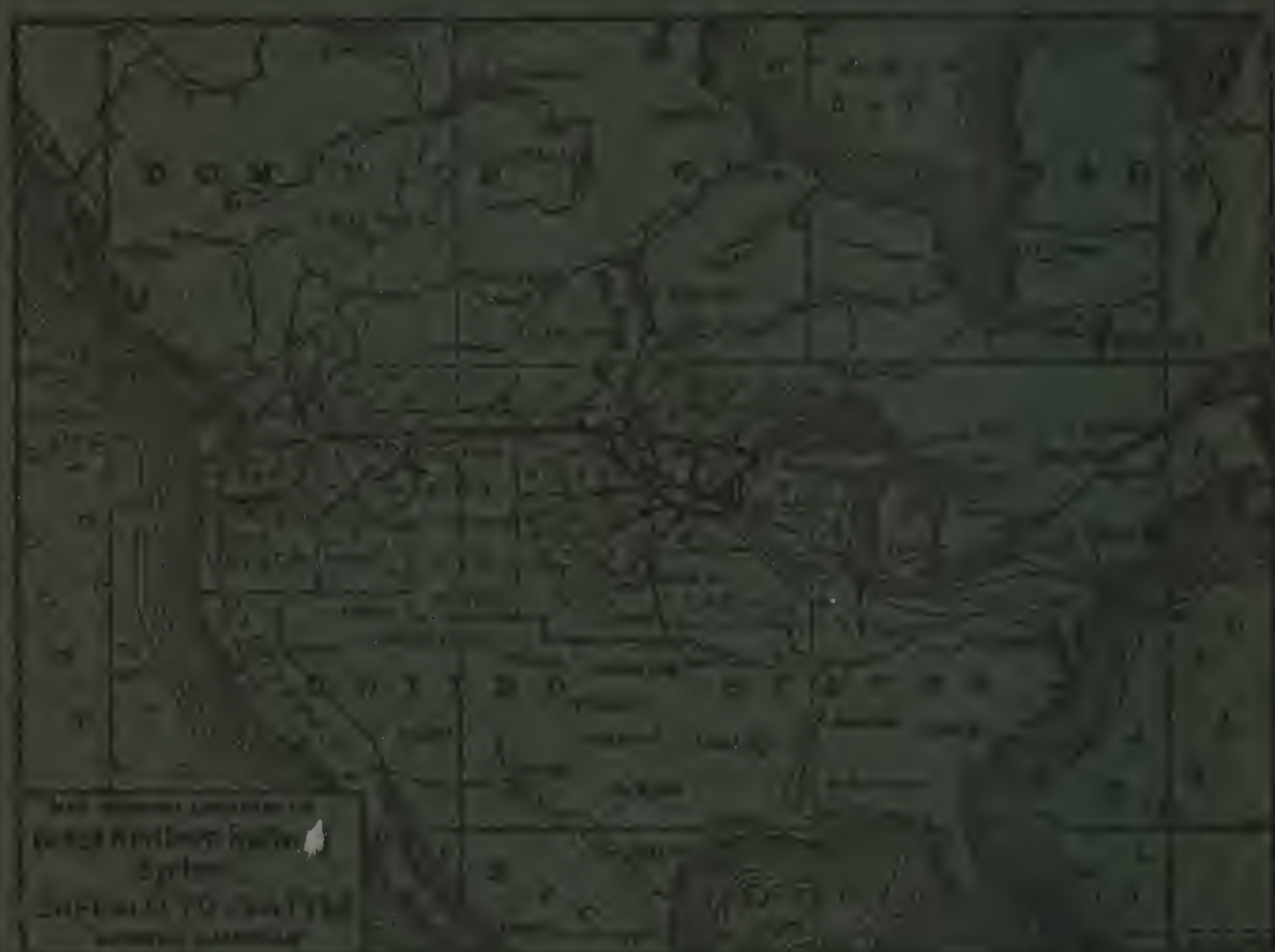






Short Route

ALASKA



# Great Northern Railway

## TO SEATTLE

Connecting with all Steamship Lines.

8546

INFORMATION, MAPS, AND TIME TABLES FREE AND  
RAILWAY TICKET AGENTS







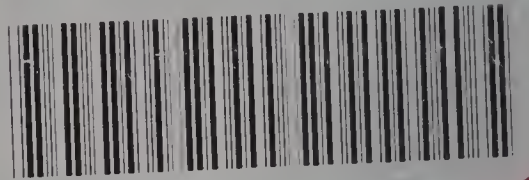








LIBRARY OF CONGRESS



0 017 297 298 6